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THE THEOSOPHICAL SOCIETY

"There is no religion higher than truth."

Founded by Col. H. S. Olcott and H. P. Blavatsky. Mrs. Annie Besant, President.

The Theosophical Society was formed at New York, November 17, 1875, and incorporated at Madras, April 3, 1908. Its founders believed that the best interests of Religion and Science would be promoted by the revival of Sanskrit, Pali, Zend, and other ancient literature, in which the Sages and Initiates had preserved for the use of mankind truths of the highest value respecting man and nature. A Society of an absolutely unsectarian and non-political character, whose work should be amicably prosecuted by the learned of all races, in a spirit of unselfish devotion to the research of truth, and with the purpose of disseminating it impartially, seemed likely to do much to check materialism and strengthen the waning religious spirit. The simplest expression of the object of the Society is the following:

First—To form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, cast or color.

Second—To encourage the study of comparative religion, philosophy and science.

Third—To investigate unexplained laws of Nature and the powers latent in man.

No person's religious opinions are asked upon his joining, nor any interference with them permitted, but every one is required, before admission, to promise to show towards his fellow-members the same tolerance in this respect as he claims for himself.

THEOSOPHY is the body of truths which form the basis of all religions, and which cannot be claimed as the exclusive possession of any. It offers a philosophy which renders life intelligible, and which demonstrates the justice and love which guide in its evolution. It puts death in its rightful place, as a recurring incident in an endless life, opening the gateway of a fuller and more radiant existence. It restores to the world the science of the spirit, teaching man to know the spirit as himself, and the mind and body as his servants. It illuminates the scriptures and doctrines of religions by unveiling their hidden meanings, and thus justifying them at the bar of intelligence, as they are ever justified in the eye of intuition.

Members of the Theosophical Society study these truths, and Theosophists endeavor to live them. Every one willing to study, to be tolerant, to aim high and work perseveringly is welcomed as a member, and it rests with the member to become a true Theosophist.

The headquarters, offices and managing staff are at Adyar, a suburb of Madras, India.

Many branches of the Society have been formed in various parts of the world, and new ones are constantly being organized. Up to December 27, 1907, 905 Charters for Branches had been issued. Each Branch frames its own by-laws and manages its own local business without interference from headquarters, provided only that the fundamental rules of the Society are not violated. Branches lying within certain territorial limits (as, for instance, America, Europe, India, etc.), have been grouped for purposes of administration in territorial Sections.

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We cordially welcome inquiries in regard to the society and its work. Pamphlets, sample copies of Messenger, a list of approved books, and answers to questions will be mailed to any address upon request, sent to the General Secretary of the American Section, Welles Van Hook, 103 State St., Chicago, Ill.

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By C. W. Leadbeater. New and Revised Edition, 1909

It is a great pleasure to announce this new edition of this excellent work, which is one of the best single volumes treating of Theosophy which we possess. Written in narrative style and treating the subject in a manner not too recondite, it is especially adapted to the needs of beginners in Theosophy and may well constitute a volume to be placed in the hands of those who, previously unacquainted with Theosophy, would gain a general and clear idea of the topic.

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Vol. X

CHICAGO, DECEMBER, 1908.

No. 3

The Christ's Mass

Christians, awake, salute the happy morn,
Whereon the Saviour of the world was born;
Rise to adore the mystery of love,
Which hosts of angels chanted from above.

One third of the human race will wake to life on Christmas day to salute the happy morn that to them commemorates the nativity of the Christ. They will believe that on that day Christ was born in a manger, and they will think of Him as the Holy Child, the only Son of God.

The lovers of the Wisdom know that we are all Sons of God, though Christ is verily "First-born among many brethren;" they know that Christmas is a pre-Christian pagan festival celebrating the Sun God's birth to a new year of life, and that it was fixed upon to commemorate Christ's nativity some centuries after His birth. To the skeptical comparative mythologist Christmas is purely a pagan festival and a relic of superstitious days.

But whoso would see the substance and not the shadow must look into the unseen and the hidden. A festival from the occult standpoint has a deeper significance than appears to the eye of the ignorant though devout worshiper. For, first and last, He whom the worshiper adores as having been born that day centuries ago, still lives; Christ and Jesus, Krishna, Buddha and Zoroaster, live now with us, as in ancient days. On the day of His nativity, millions think of Christ joyfully and with loving gratitude, and more intensely, perhaps, than on the other days of the year. So, too, the Krishna worshipper and the followers of Buddha and Zoroaster on their festival days; to each his Teacher appears, real and living that day of all days.

What matter that the day does not really commemorate an event in the life of the Master—that Christ was not born in a manger on a Christmas day? The Master can appear to the worshiper in whatever form is prepared for Him—as babe, as teacher, or dying on the cross. The day, the form, the festival, these are the shadow; the Master is the substance. Sufficient is it for Him that those that love

Him give Him a wider channel that day through which to send His love and inspiration. Would that they gave Him that channel every day.

And yet, when a great Saviour of mankind, a Buddha, an Avatar, a Christ, is born, as we are born, of father and mother, it is a festival in another sense, too. Such an One comes to bring one step nearer fulfillment His aeonian plans for our welfare. He chooses His time and place and people; all things have been prepared for centuries for His coming. Gods and angels, the hosts of the unseen that have been helping Him, know of His coming.

"So that the Devas knew the signs, and said Buddha will go again to help the world."

Air, water, fire, earth, the fairies that inhabit them, the Lords of Karma that rule them, all are glad.

But when they brought the painted palanquin

To fetch him home, the bearer of the poles
Were the four Regents of the Earth, come down

From Mount Sumeru—they who write men's deeds

On brazen plates—the Angel of the East,
Whose hosts are clad in silver robes, and bear

Targets of pearl, the Angel of the South,
Whose horsemen, the Kumbandhas, ride blue steeds,

With sapphire shields, the Angel of the West,

By Nagas followed, riding steeds blood-red,

With coral shields, the Angel of the North,

Environed by his Yakshas, all in gold,

On yellow horses, bearing shields of gold.

These, with their pomp invisible, came down

And took the poles, in cast and outward garb

Like bearers, yet most mighty gods, and gods

Walked free with men that day, though men

knew not,

For Heaven was filled with gladness for Earth's sake,

Knowing Lord Buddha was thus come again.

Thus in the East. But there is no East nor West when the Great Ones come.

I bring good tidings of a Saviour's birth
 To you and all nations upon earth;
 This day hath God fulfill'd His promised word.
 This day is born a Saviour, Christ the Lord.

He spake, and straightway the celestial choir
 In hymns of joy, unknown before, conspire;
 The praises of redeeming love they sang,
 And Heav'n's whole orb with Alleluias rang;
 God's highest glory was their anthem still,
 Peace upon earth, and unto men good will.

But Bethlehem is not only in Palestine;
 though Christ was born on a certain day and
 in a certain human form, yet is He ready to be
 born every day to such as will celebrate His
 coming; east and west, north and south, wher-
 ever we see Him, in the lovely child form, if
 so we love that form, there is the truer Beth-
 lehem.

Hindu and Buddhist, Zoroastrian and Moham-
 medan, non-Christians, though they be, yet if
 they are Theosophists, can celebrate Christmas
 with the Christian, with a great mystic re-
 joicing. For the festival is in honour of Christ,
 "Saththa devamanussanam—Teacher of Devas
 and men," to us in this aeon, "the Captain of
 our Salvation:"

This is that Blossom on our human tree
 Which opens once in many myriad years—
 But, opened, fills the world with Wisdom's scent
 And Love's dropped honey.

In the radiance of the Divine Wisdom, does
 every Theosophist "rise to adore the mystery
 of love, which hosts of angels chanted from
 above," and partaking of the Christ's Mass sing
 in his heart of hearts:

O come, all ye faithful,
 Joyful and triumphant,
 O come ye, O come ye to Bethlehem;
 Come and behold Him
 Born, the King of Angels,
 O come, let us adore Him, Christ the Lord.
 —C. Jinarajadasa.

"If your eye is on the Eternal, your intellect
 will grow and your opinions and actions will
 have a beauty which no learning or combined
 advantages of other men can rival."

—Emerson.

The Christ's Second Coming

When we speak of the Christ we theoso-
 phists mean Him to Whom others refer when
 that wondrous word is used though we know
 that there are many Christs if we use the
 term in the generic sense. But He who once
 came before men to deliver that message of
 His which should be the religion of myriads
 of men in western incarnation is for us, too,
 The Christ and He it is who shall one day be
 a Buddha, a Christ for all the world.

Soon he shall come again as has long been
 foretold; soon, in a third or half a century,
 He shall come and move among us, even here
 in America, to prepare a new religion, to give
 a new message to men.

This seems a necessity even to us who see
 but partially. Men are divided in thought,
 in feeling. They are no longer satisfied to
 be either churchmen or atheists, but are be-
 ginning to contact God vaguely, uncertainly,
 in many ways as is planned by the Wise Bro-
 thers. In all arts, in all crafts, in all
 sciences, in all researches, in the touch with
 the unseen world which has been granted by
 so many agencies, God is being revealed anew
 to humanity. Many and various sign-posts
 point toward Him, but the revelation is
 never quite complete except when an Avatar
 is with us. Then all things are made clear—
 the curtain is for a moment raised and men
 by thousands—fortunate to be incarnate!
 —for that instant catch a glimpse of the
 supernal, sense the reality of the super-
 physical worlds.

And what preparations have been made in
 heaven for that coming! How the Brothers
 must rejoice that the long period of waiting
 is nearly over, that the difficulties to be en-
 countered have been—almost all of them—
 overcome; that the thought-forms of centuries
 have been well utilized; that the men appoint-
 ed to do certain work have performed their
 tasks and that the world that They love so
 well and for which They have borne so much,
 may move on by a great step and that some-
 thing more of certitude, something more of
 hope for life beyond the limitations of the
 flesh may really be hoped for by the Children
 of God!

Sixty thousand millions of souls! What
 a vast number to be thought of, to be classi-
 fied, to be watched, each one to be put back in
 the physical world in proper place and time.
 Yet the power and love of the Almighty and
 His Sons is adequate. And the new era

that will come will be filled with good changes. For we are now to work on the easier path of the upward evolutionary trend and hope will grow with the increasing years.

Note now the subtle preparations of the Workers for the Coming. Rigid priestcraft lost some of its hold on men who were given aid by many means, as that or certain organizations, to accomplish that work. Spiritualism showed crudely that there was something in the world besides the things of the physical plane; our society came before men to explain with definiteness the scheme of evolution and science has come at last to bring evidence of the ether-worlds and the strange doings there that precede manifestation to the physical senses.

What a rejoicing there will be when He comes! We are told that when the Buddhic blessing is given the world, the very trees and grass are made happier. Their leaves and fronds stand up filled with the reviving life-forces. The sacred word resounds more clearly through all nature.

At each recurring season of the Lord's appearing, we feel the sweet influence all about and through. Think joyous thoughts, send out feelings of hope to men! Great Ones come to prepare the way. Mighty organizations of men are formed and manipulated to make all ready! In joyful anticipation, we may reiterate the sweet, old cry,

"Peace on Earth, good-will toward men."

Theosophists and Church Going

"Oft have I seen at some cathedral door

A labourer, pausing in the dust and heat,
Lay down his burden, and with reverent feet
Enter, and cross himself and on the floor
Kneel to repeat his Paternoster o'er."

—Longfellow.

"Then shall you enter into a partnership of joy." What is this partnership of joy? It is a partnership in which is recognized by the disciple his privilege of working with Those Who are ever striving for the upbuilding of the Kingdom of God, and of making every stroke of work, every thought and every inmost feeling count on the positive side of evolution, adding each moment something to the sum of those efforts which are to aid in pushing evolution along its upward arc.

The churches of all denominations are the organizations of the Masters. They are not to

be held responsible for the shortcomings of the church people; yet in a very real way they are interested in all churches. The churches are instruments in their hands for many purposes, some of which we may recognize.

What shall be the method of the discharge of God's Grace upon men? There must be many methods, by all things that appeal to the qualities of Divinity in Man. The churches and the sacred objects of the world are the centers from which good influences flow, perhaps more than is the case with any other objects. Even the buildings in which men have bowed down to the Most High in joyous reverence must be charged with His power. What matter then that some organizations are quite unclean from our point of view? This means only that they contain within them some of those elements that tend toward the retardation of evolution. But will evolution be thus retarded? No, on the contrary it is hard to conceive that there can be an organization of men called a church in which the sum total of good shall not far exceed that of evil. For the church is conceived as the result of inspiration by His Agents. It is erected in the joy of His service. Some souls have felt his power, His force of wisdom or of love in its erection and within its walls can we think that no strong man has bowed in grief seeking comfort in sorrow, that no woman who meekly looks forward to suffering and sacrifice has not asked blessing on the coming life, or that children have not in some way, however simple, sought His tender grace? What would the world be without churches? How abhorrent is that region in which none are found! Even the most abandoned of men, who themselves are willing to live in such districts in order to make sacrifice of their spirits for some more or less remote interests, look in horror upon their women or children entering or dwelling in such places.

About every church rich memories are soon stored up. All those who build churches should use enduring materials, for the very walls become sacred after a time and they should remain as long as possible to retain and disseminate their gentle influence.

So in attending church services it should be in his own peculiar way, that the theosophist should go. Let him think, if it be a Christian church, of the Great Founder of the organization and His purpose to use the churches for His work of up-building the Kingdom of God. Let him feel that he is going to church to aid in bringing to the service the thought of the

immanence of God, and His servants. For the Christ knows every smallest happening in the world and must take cognizance of all the high and beautiful thoughts that are sent to Him. Let us not think of the strange notions about evolution that the preacher voices. Let us look to see if we may not feel that this or that idea is broad, generous, noble or that the man has a strong sense of devotion, of duty or self-sacrifice. Let us look about at the people. Are they burdened with the fripperies of wealth and its observances? Let us seek what thoughts of suffering and perhaps of disappointment may be nullified by this hour of communion with the Eternal. Are we among the poor whose dull eyes and patient faces show traces of a suffering which they may not analyze or cannot express and scarcely dare think about? Here in this sanctuary, built with the pennies of their toil, they are in a wonder-land. The service by priests and acolytes, gorgeously attired, carries them away from sordid thoughts of self. They hear the voices of their children in the choir, and now and then see a priest in the service who has sprung from their ranks. When all is over and they return to their homes who knows what refreshment of spirit is not in their hearts or in what measure their Christ has stirred their souls to swifter movement toward union with Him.

So let every theosophist rejoice in every church and churchman. Our Masters planned that our organization should forever be the one to show the unity of the religions, that we should hear the harmonies that resound through them. Let us encourage our brethren of the churches in all good efforts, pointing out, when we may, the benefits of our philosophy, but carefully refraining from condemnation and from such insistence upon our own views as shall unsettle them in the due performance of their dharma.

The Cross*

The primitive wheel is a circle with only four spokes. Chariot wheels of Egypt, Assyria and Sweden show this. This type of wheel then becomes the earliest symbol for the sun. In Assyria, the moon is represented by the crescent, Istar or Venus by a circle with eight

spokes, but the sun by a circle with an equal-armed cross. Though the sun's symbol elsewhere has sometimes six or eight spokes in the wheel, usually it has only four, and this cross in the circle very early becomes the special symbol of Divinity.

The cross is later seen without the circle, but with the ends slightly widening as early as Assyria, and the sculptured figure of a king shows him wearing it round his neck.

The "Greek cross" of four straight arms of equal length, existed five thousand years ago, and a beautiful example has lately been dug up in the excavations of the palace of Knossos in Crete.

The sun symbol, the cross in a circle, comes into Christianity without any modification. An ancient sculpture shows three men sitting; that they might be known as not ordinary men, but divine, i. e. the Trinity. Behind the head of each is put the circle and the cross. This is the cruciform halo, the aureole or glory. In another piece of sculpture are two men, and between them a dove; round the head of the men, and also of the dove is the same ancient symbol of Divinity. Saints are painted only with a halo but not the cross in the circle.

The "Latin cross," with the lengthened lower arm, is derived from the Greek cross by elongation. Pagan tombstones in Scotland and Wales show the sun symbol with the lower perpendicular lengthened. The Latin cross has no direct relation to a crucifixion. The cross on which offenders were crucified did not have the upper perpendicular, being only T shaped. In a drawing of the Christian crucifixion, found in a room of the palace on the Palatine in Rome, drawn by a pagan scoffer, the crucified man bears an ass's head; but the noteworthy point is that the cross is a simple T and has no upper limb.

This shape of the cross of the crucifixion was traditional as late as the sixteenth century. The upper limb comes into this cross in a curious way. The head of the Saviour rests where the cross-bar meets the perpendicular. It was usual (in pictures, according to gospel narrative), to fix a board just above the head with I N R I. This board was held up by a narrow piece of wood. Later this narrow piece is drawn of the same width as the rest of the cross, and the inscription board becomes with it a part of the T shape, giving the modern crucifix form of the cross.

* Report of a lecture at the University of Minnesota, by Prof. Montelius, Lord Antiquarian of Sweden, Nov. 10, 1908.

The Master Jesus

(The following is from a letter of Mr. C. W. Leadbeater to a Unitarian Minister, written in February, 1907.)

"There is a very real and a very vital power in the Sacraments when truly performed—the power of the Logos Himself—and it comes through the Master Jesus, because this is His department; is that what you mean by a personal touch?

Belief in His personal interest in the Church has almost died out in your branch because its members think of Him as a teacher who lived 2,000 years ago, rather than as an active power in the Church today. Your friends have escaped from the delusion that He is God in some sense in which other men are not; but just because of that they have forgotten that He is still a living Force, a Real Presence—truly with us always, even to the end of the world, as He has said. Not God in the idolatrous sense, yet the channel through which the Divine Power has reached many millions—the official in charge of the devotional department of the work of the Christ.

The reconstruction of beliefs must come, and the intellectual activity is the sign of our race and time. Guide it, so far as may be, by means of your own knowledge of the truth, and try to keep the spirituality alive in the hearts of the people, for without that the intellectual effort will be but barren. How best you can do this only you can tell; I think if He wishes to give you a message He will Himself impress it upon your mind, but if any message should ever be given to me I shall of course instantly pass it on. Remember it was not He but the Christ Who founded the religion; I think we may suppose that a Church was intended, though it has turned aside widely from the course originally marked out for it. It was meant to meet all types; now it meets only one, and that imperfectly. This very intellectual revival is for the purpose of meeting another type of mind, and the minister who has himself the advantage of knowledge is the only one really competent to deal with and help his people. Hence your Theosophy puts you in a unique position."

"Entbehren sollst du;
Sollst entbehren."

—Goethe.

The Work of the Christ

(An answer to a correspondent by C. W. Leadbeater.)

"You ask about the Christ; will you tell me exactly what you want to know? Possibly the suggestion may be of use to you that there is what we call a department of the inner government of the world which is devoted to religious instruction—the founding and inspiring of religions, and so on. The Great One in charge of that department sometimes himself appears on earth to found a great religion, and sometimes entrusts such work to one of his more advanced assistants. We must regard Him as exercising a kind of steady pressure from behind all the time, so that the force employed will flow as though automatically into every channel anywhere and of any sort which is open for its passage; so that he is working simultaneously through every religion, and utilizing all that is good in the way of devotion and self-sacrifice in each. The fact that these religions may be wasting strength in abusing one another upon the physical plane is of course regrettable, but it does not make much difference to the fact that whatever is good in each of them is being simultaneously utilized from behind by the same great power. The same is true of course of all movements in the world—every ounce of the good in them is being utilized as a channel, while the evil in them is in each case just so much regrettable waste of force which might have been utilized if the people had been more sensible. 'The Mystery of Buddha,' which you have been studying, gives a good deal of information as to the relation between the Heads of this Department of Religion, and may give some useful hints as to the Christ also. One of our Masters has a specially close relation with that Department, as you are no doubt aware."

IN HEAVEN.

There will I ask of Christ the Lord
Thus much for him and me:—
Only to live as once on earth
With Love, only to be,
As then awhile, for ever now
Together, I and he.

(The Blessed Damozel, by D. G. Rossetti.)

The Heaven World

(From Mr. C. W. Leadbeater's answers to correspondents.)

I think the principal difficulty in understanding the conditions of the Heaven World comes from our inveterate habit of thinking of the personality as the man. If two friends are bound by ties of affection, we must try to remember that the bond is between the souls and not the bodies—that they are friends now on earth because in quite different bodies they have known and loved one another perhaps thousands of years. That fact draws their physical bodies together on this plane, but it does not enable them to understand more of one another than their physical capabilities permit, and each further wears three heavy veils in the shape of the mental, astral and physical bodies to conceal his real self from the other. When one of them dies he passes on to the astral plane, and there he meets his living friend face to face during the sleep of the latter. Even already he can see somewhat more of his friends than before because for each of them during those hours of sleep the heaviest of the three veils has been withdrawn. It must be remembered that the dead man is still dealing with the personality of his friend only, and therefore if some great sorrow should fall upon the waking life of that friend, it would inevitably be reflected in his astral life, and the dead man would perceive it. For our sleeping and waking lives are in reality but one, and during our sleep we are aware of that fact and have the continuous memory of both open before us. You will see, therefore, that the astral body of his living friend (with which the dead man is dealing), is the astral body of the personality, and he is therefore fully conscious of what is happening to that personality.

When the Heaven World is reached all this is changed. The dead man is then functioning in his mental body—of course the same mental body which he has used during his past earth life; but we must remember that he does not meet there the mental body which his friend has used during life. On the contrary, the dead man himself by his thought builds for his friends an entirely separate mental body, and that which ensouls it is the ego of his friend, working from its own level and from the causal body. This is an additional opportunity for mental plane activity for the friend, and is entirely separate in every way from the personality of his past life. You

will see, therefore, that any sorrow or trouble which may affect the personality of the living man, and may conceivably affect his mental body, will not in the least affect this other thought form which his ego is using as an additional mental body. If in that manifestation he knows at all of such sorrow or trouble, he will regard it as he would from the causal body—that is to say, it will not be to him a sorrow or trouble at all, but only a lesson or the working out of some karma.

You should therefore explain to your friends that there is no delusion at all in this view of his, because he is seeing the matter as it really is from the point of view of the ego on his own plane. It is our lower personal view that is the delusion, because we see sorrow and trouble where in reality there are only the steps on our upward way. It is true that the two friends may know far more of one another at that level, because each has now only one veil, that of the mental body, cast over his individuality, but there is still that veil and that is what Mrs. Besant means in the quotation you mention. If the dead man has known only one side of his friend during life, it will only be through that side that the friend can express himself in the Heaven World. He can express that side of himself much more fully and satisfactorily than ever before; but he is largely confined to that side. Still it is a fuller expression than the dead man has ever been able to see upon the lower planes.

He by no means forgets that there is such a thing as suffering, because he remembers clearly his past life, but he understands now many things that were not clear when he was on the physical plane, and the delight of the present is for him so great that sorrow would seem to him almost like a dream. You ask how we who still live on earth converse with our friends in heaven; if by "we" you mean our personality, that does not converse with friends in heaven. The real ego does do so, as has been said, but in the veil of this personality, we, of course, know nothing of that.

The case of the Catholic mother which you suggest is an instance of one of the possible limitations to which I have previously referred. If the mother could see only that part of her daughter which could be expressed through Catholic ceremonial, there would naturally be points in the new revelation which had come to the daughter which the mother would be little able to grasp. But in so far as the ego of the daughter profited by what

the personality had learnt, there would be a tendency on her part gradually to widen out and perfect the conception of the mother, but always along the lines to which the mother was accustomed. There would be no sense of difference of opinion, and no avoidance of subjects of religion. You will understand that I am speaking here of the ordinary person; in the case of a more advanced man who was already fully conscious in the causal body, he would put himself down consciously into the thought-form provided for him by a friend in the Heaven World, as an additional mental body, and work through it with definite intention; so that if such a man should acquire additional knowledge he could directly and intentionally communicate it to that friend. It is in this way that the Master's work on such of their pupils as take the heaven life.

I have no doubt that your experience was genuine, though I think that you have probably added some personal details in bringing through the recollection. The important thing was the feeling of intense and glorious reality which you describe and the knowledge of that all powerful stream of love which passed between the two egos. You could not really be cold and unresponsive, and your wider knowledge would certainly make you more helpful, even though it might have to be expressed along narrow or orthodox lines.

I think you will find these ideas expressed in the chapter on the Heaven World in "The Other Side of Death," and it is always useful to take that along with the Manual on the subject. It would be well also that all your members should have the second and revised edition of the Manual, published in 1902; the first edition was defective in many ways.

Words of Peace

Then shall ye see clearly the light that is of God himself.

Many lights lighten the darkness of this your world. Many degrees of density obscure the Source. Them call ye divers colors. Say ye then, "Here is thy brother who is pale gray. How sad my brother who is dark brown! How bright my brother sparkling as with rosy light!" Know ye not true light is white? Know ye not all your brothers are one?

Once before have I told you of the Source

of Light. Now shall I tell you of how it comes through the earth's envelope, making what ye call the souls of men, for the souls of men are but of matter, finer than aught ye can conceive, and yet but sheaths for the ultimate, which is spirit. Conceive, if ye can, the Blazing Orb of Light, on which none can look and live. From every side extend the living Rays. One goes hither, one goes yon, one goes here through silvery mists, one goes there through clouds of blackness. In one ye see your good brother, in one your bad. Can ye not look back? What difference is, then?

Ye cannot put too much of the fine ether in the coarse shell without exploding it; not too much of God's rays can ye hold in the case that is called man, else it cannot walk upon the earth.

Therefore ask ye not on this earth the ultimate perfection, which, if ye will have it, ye must seek on higher planes.

And the light which lightened the earth when the morning star was made shall come again to rest upon the chosen few who are the helpmates of the Lord.

Union

In the calm of evening,
After the noise and strife,
I enter into my Spirit
And taste the joy of Its life.

Of life that is eternal,
That knows not a part, but the whole,
That merges the individual
Into the Over-Soul.

I know myself one with the angels,
One with a grain of sand;
Bound in a mighty union
With everything in God's plan.

For God is the soul of all things
In the Universe, far and near;
And in a world where only God lives
There is no need of fear.

—Mary K. Neff.

"There," said the chela, "Is an opportunity lost. I will make it good tomorrow!"

"My son," said the Master "an opportunity lost is lost forever—dropped into the void of separateness."

Maitreya

The World grows weary: when shall He be born

Who age by age hath saved Her perishing!
Ever She climbeth: ever That within
Her heaving bosom yearneth unto That
Without; Self unto Self, Deep answering Deep;
And ever as the wheeling Days go by,
Like Sisyphus She plungeth down, down, down
Exanimate into the black Abyss,
Whence with return to tortured sense, her cry
Ascends to the far spaces of the Heavens.
And He Himself comes forth, the Lord of All—
Aja Achyuta, Eka, Akshara—
Unborn, Immortal, Sole Unperishing!
Not as the Lord of Worlds in blinding blaze
Of Love Consummate cometh He, but lo!
Tenderly wrappeth Him in human flesh,
And, Entering the strait chamber of the
womb—

Hail! O pure womb He chooseth—lieth hid,
Even as we, long months of growing wonder,
Resteth at length, even as we, close-drawn
By arms of utter love, on Maya's breast—
Man, Very Man, that man unshent may look,
And, looking, learn and live. Yea, in his
smile,

Lit with the inextinguishable flame
Of Love Divine, Earth's misery melts and runs
Like ice in joyous Springtide; and She sighs
The soft sigh of one waked from evil dream,
And smiles a slow smile back to Him; and
soon,

Tenderness breeding tenderness, Her heart
Glowes suddenly within Her, and She falls
In happy flood of weeping at His feet.
Then lifted by His gracious hand, Her eye
Filled with new light, and on Her lip a song,
She turns Her to the sky-pointed peaks,
And climbs—and climbs!

O Thou Compassionate,
O Thou who trodest the whole bitter way,
And, overcoming, wert enthroned with That
Whence Thou and all have come! O hear
us now

As from the Depths we cry to Thee! O come,
Come as Thou camest in the ages past.
To save Thy world! O lay Thy splendours by:
The Robe of woven Flame from out the Sea,
The shoreless Sea of Fire that sinks and swells
Stirred by the ebbing, flowing of the Breath!
How can we reach Thee so enpanoplied
In shafts of living Light—How know Thee
Kind?

Come, O Compassionate Lord, to us who fear
Thy awful Beauty, veiled in the form
Our little human lives have made so dear—
Man among men. Tread these our common
ways,

Smile on us, speak with us, yea, sit at meat
At these our tables in dear friendliness
Till all the wonder of that love and grace
Constrain us, and in passion of wild joy
We fling us, O Beloved, at Thy feet.
Ho! ye who watch the heavens evermore
From all Earth's Sacred Mounts—is there no
sign

Of His Appearing? Breaks there yet no
Star

In gorgeous spilt of light against the blue?
Nay—none. Yet soon, O very soon shall
Earth

Gaze on that glory, and the whisper run
Swift thro' the startled lands. "Thus," men
shall say,

"Thus have we heard it was of old, and thus,
"Cry all the prophets, ever will it be
"When the Lord visiteth His peoples: lo!
"Let us search out His birthplace, and adore!"
And some will search and find, and Nations all
Shall know that that towards which their
age-long life

All blindly strove hath come at unawares:
But will burst sudden into glorious bloom,
And O the fragrance—O the loveliness!
The world grows weary: Come Maitreya,
come.....

Surely her cry hath risen to Thine ear,
Pierced thro' the shrouding splendours to
the still

Small flame where all Thou ever wert burns on
In deathless miracle; and as of old
The brooding love of Thee will conquer Thee,
And Thou wilt come, and as beneath her
wings

A hen her chickens gathereth, so Thou,
O Christ, wilt gather in Thine own.
Come..... Come!

Marsyas Theosophist, Oct., 1908.

THE COMPLIMENT OF THE OCCULTIST.

"That's a good man," he said, "if all goes
well, I shall work him—hard." This was Jim
Hawkins' notion of the highest compliment one
human being could pay another.—Kipling,
"William the Conqueror."

Questions Answered by Mrs. Besant in Australia

"'Why should we do anything to ameliorate the condition of the poor if their souls are undergoing a discipline that is to uplift them?' asked one man, to which Mrs. Besant sagely replied that if a man were careless enough to fall downstairs and break his leg it was no reason why people should not do all in their power to mend the fracture, and further that law works through agents. If there be anyone whom we can help, we are the agents by whom that help is to be given, and we must take care that any hindrance to the giving of that help comes from some natural obstacle; not from our unwillingness. 'Do not be bound by law needlessly,' she said. 'Use the laws that help you, and try to neutralize those that are against you,' which was only a variation of her advice that we should trim our sails to contrary winds.

"'I could not possibly answer that question,' said Mrs. Besant, adding with some spirit, 'and I would not if I could. No person who knows anything of occult matters would put her knowledge to such a use. It is not right to use the higher powers to right wrongs committed down here.'

"Several people appeared to be troubled about the demands made by Theosophy upon its disciples, and one man had to be assured, that a Theosophist might be a soldier, while another was told that a member of a theosophical society might belong to an anti-Asiatic Immigration Society, if his conscience convinced him that, as the questioner said, 'it would be in the interests of morality in this country.' Mrs. Besant was at her finest in her answer to this question. She said mildly enough that she did not, of course, herself hold such a belief, and

she opined that the questioner would realize how many Englishmen such a policy would force to leave India, for, of course, the question cuts both ways, and if we exclude Asiatics from New Zealand for fear of their bringing moral injury to our shores, we should have to withdraw from India the English who had done such enormous moral injury to that land. England had introduced alcohol into India. England had introduced prostitution never known in India before. 'I do not say there was no sexual wrong there, but never the terrible prostitution. We have done a shocking wrong to Eastern nations. We may boast of our progress in science, and of our education, but of our morality, never.'

Sentences from her answers may be quoted as follows:—

"'Every nation has its angel, which tries to guide and direct its policy.'

"'Thoughts of anger and revenge go like a streak through the community, and find result in crime. A good thought travels in the same way and uplifts the race.'

"'I believe that Christ is living now in a physical body, and reachable not only from the spiritual standpoint, but that He may yet be known and touched by people as in those days.'

"'Mrs. Eddy's book on 'Mind and Matter' is very bad philosophy, and very poor logic.'

"'It is strange how in old sayings there remains a trace of occult knowledge. People now have only five senses, but they speak of a man being frightened out of 'his seven senses,' The two lost senses may be developed again. I do not think man has yet by any means reached his final physical development.'"

THEOSOPHY IN AUSTRALASIA.

"The Order of Service" and Its Relation to Our Brother— The Man in Prison

When I read in the *Theosophist*, and later in the MESSENGER, Mrs. Besant's purpose to create the "Order of Service" and thus link the Society to all movements for the betterment of the world, my heart leaped for joy. I knew I had found my place. I was born a Methodist, and after the strictest manner I was orthodox until I came down to Oakland and fell into broader ways of thinking, and began to take a larger view of life. In my own church one did not hear me "shoutin'," but I *did* believe in the gospel of ministry, and tried to "lend a hand" wherever I heard the cry of need, for something within me always claimed brotherhood as shown in the life of Jesus, to whom my heart acknowledged its sovereignty—a kinship with the sorrowing, the weak, the outcast and the helpless—something—the something that stirred the heart of the good Bishop who said, "There is a lonely soul out there, I must go and visit him."

As I came into association with Theosophists, among whom were friends best beloved, I did not feel drawn to the study of its many books concerning the Root Races, Chains, Rounds and hidden things, but with its first object—Brotherhood—I was in hearty accord. Did not Master K. H. say, "The first object of the Theosophical Society is philanthropy; the moral and spiritual suffering of the world needs help and cure more than science needs aid from us in any field of discovery, and the sphere of usefulness can be found anywhere."

The announcement of Mrs. Besant has met with enthusiastic consent by all

members who had been longing to serve. Briefly, "The Order of Service" has been created for those members who wish to organize themselves for various lines of service to actively promote the first object of the Society, and who desire to co-operate with all the world movements whose object is also brotherhood. "All for each, and each for all—every man lifting where he can,"—a practical, working order, giving to others, like myself, an outlet for those energies long held in check, and thus, too, may the Theosophical Society, with its occult wisdom and insight into things not seen by the superficial observer or thinker, accomplish the great work given into its hands, and so fulfill the command of the Master Jesus—dear lover of his brethren—"Little Children, love one another." Love is the Law.

"The Order of Service" will enable any member to take up any line of practical work which appeals to him, and which he feels he is best fitted to do for his brother man, by organizing a league alone that line which will include others like-minded, and work for it in the interest of the general welfare of Society, and so make the world the better for their being, and gladder for their human speech.

It is a wonderful agent in spreading the principles of Theosophy in all directions. Already Mr. Warrington, to whom it has appealed very strongly, says that Leagues have been formed in India for a variety of practical purposes. Chicago also organized seven Councils, among which I noticed *social purity* and *prison work*, *mystic arts*, and several other subjects under consideration, thus showing other branches how to begin the work, and so adapt Theosophy to all conditions of life, realizing the main purpose—to permeate the outside world with Theosophical ideals—for Mrs. Bes-

ant, in her spirit of all-inclusive love, declares "The time has come when the limiting the walls of the society shall be broken down. We should aim to sympathize with other world movements, and co-operate with all who love the truth and desire to bring in the kingdom of heaven on earth."

In choosing this subject, I am taking the line which appeals most powerfully to me—Our Brother, The Man in Prison, and how we may help him by changing the attitude of society, as a whole, toward him—a beautiful order of service, and one into which we may enter with boundless enthusiasm, and in which we may obtain great joy.

We see on every hand penitentiaries, jails, work-houses, state prisons and detention homes; we hear much talk of "the criminal class," we read, if we read the newspapers, of men, women, boys and girls who are daily arraigned before judge and jury and sentenced to these various places of punishment—mind you, *punishment*—for terms ranging anywhere from one to five, ten, fifteen, twenty years, or longer. One judge in California has brought down upon his head (and justly) the criticism of his fellow judges for sentencing a mere lad fourteen or fifteen years old to prison for fifty years. Think of it! fifty years! Do you suppose that that judge, or for that matter, any judge who understood the law of karma, could lightly or cruelly, or heartlessly impose such a sentence as that upon an ignorant boy, and commit him to the daily contact of men old in sin? For many judges know, and say frankly, as do others who know what the influence of prisons is, that it is a school for criminals; all its requirements are provided and paid for by the public in the erection, organization and equipment of jails and prisons, for there he finds teachers skilled in their work,

and pupils who at least have opportunity and leisure to learn. To send men to the average prison is to make criminals, and second or third terms simply confirm in that manner life.

The present system which society endorses is based on three principles in dealing with what it calls "the criminal class." Vindictive justice—so much punishment for the crime, so much for that—is often the idea. Protection to society is claimed to be the aim, and the deterrent power of fear is the method employed. It seems to me it is the system that needs to be reformed, or abolished altogether, as they are doing in some states, more advanced in civilization than California. A state prison is a kind of factory of compulsory labor where a man is worked and poorly fed, lashed and scourged, and his earnings go to the state treasury. He is robbed by the state that is supposed to be punishing him for breaking the same laws. That is the penalty paid by those who are in authority; they also suffer a moral disintegration and hardening of the heart through this punishing, revengeful method of treatment—lightly, carelessly, cruelly dealing with human destinies—aye, with the souls of men. Hear the words of another California judge who it noted for his long sentences for men, but who sees clearly where society ought to begin its reform: "It is a whole lot better to foresee and prevent crime by taking hold of the delinquent child and reforming him, than to wait until he is older, and then send him to San Quentin; they don't make men any better up there."

This is just where "The Order of Service" may do its best work by teaching in every possible way the better understanding to both Judge and judged. When we see the manner in which most judges obtain their nominations, the

crooked and devious ways of politicians, the inefficiency and evils of the prison system which is so largely due to partisan politics, justice demands that we shall right these wrongs. It is not by wealth and luxury and selfishness alone that nations decay, but by injustice. That crime is on the increase we all know, and that to the average person it is a matter of no concern, we also know. We see the indifference and apathy of society to its own best interests; we see vice and public service linked together to corrupt and ruin men and women. It is true in city, state and nation—justice, a thing to be played with! Justice—"It is to laugh! Ah me, it is to cry!" at the travesty.

Governor Pardee, of California, in his last message to the legislature, less than two years ago, said, "No fact in connection with the penal system of the state stands out with greater distinctiveness than the rapid growth of the prison population. Within the last six years the increase in our two prisons has been twenty-four per cent! The increase was more in six years than in the previous ten years."

On July first, 1908, there were 2712 persons confined in the two state prisons—1703 at San Quentin, and 1009 at Folsom. According to the latest statistics available there are more prisoners in proportion to its population in California than any other state in the Union except Nevada, Wyoming, Florida and Arizona. A majority of the prisoners are under thirty years of age—many less than twenty-one when sentenced.

The housing capacity of these two prisons is wholly inadequate for the present large population. The men are packed in small cells, ill-lighted, and smelling like stables—less than 900 rooms for the 2712 persons. There is not a cell with the requisite air-supply.

Taking these figures, showing the congested condition of these two places, can you not see the impossibility of segregation, and that they are truly training schools for crime? Judges of the Superior Court have repeatedly said they were reluctant to send young men to these prisons, but they had no alternative, although they knew such commitments generally lead to, or confirm a life of crime.

District Attorney Brown, of Alameda County, says, "Besides the large number of men in state prisons there are hundreds in city and county jails. Some are low-browed criminals, but sixty-five per cent are manly young men under twenty-eight, charged with felonies. Why are they in prison—why are they law breakers, you ask? Drunkenness and gambling—race-track gambling in this county," and he goes on to say, "I do not maintain that all gambling will cease if the race-track is closed, any more than I maintain that all murder will cease if you hang one murderer, but at any police station you will find that seventy-five per cent of the telegrams received describing the man wanted, read, 'He frequents the race-track, and can be found there.' We hear of trusted employes embezzling funds to play the races, of fathers being called on to make good defalcations of their sons, due to the same cause; and yet, it is permitted! The statutes prohibit a long list of games, gambling, etc., but are silent on the subject of pool selling. Here, the state which punishes the individual who is caught is at fault for the commission of these crimes, for as citizens and voters we could elect legislatures this fall, pledged in advance, to vote right on the race-track question, and so help to destroy these forces that wreck and ruin young men."

The very tiny newsboys on the streets are contaminated by these influences, and Theosophists know what such thought vibrations mean upon the individual life of a community.

As I have said, one has but to glance at the daily newspaper to learn how small boys are constantly coming to judgment—as young as fourteen they have been sent to San Quentin. No detention home for them. These boys are usually up for stealing, their ages ranging from seven to fourteen and sixteen. Go to the Juvenile Court and hear the report of Mr. Todd, of San Francisco, or Mr. Ruess, of Oakland, and one will quickly find that we have a boy problem of startling magnitude, and some weak places in our social fabric as well. We cannot dismiss the subject of the boy problem with a shrug and, "It's none of my business—the boy was bad, and ought to be punished—it is his karma working out;" but, as Theosophists whose efforts are being used, not only for the attainment of the highest ideals for ourselves, but for all our brothers, we must look at the inside facts—the contributory cause—and see where lie our shortcomings—that it is Society, of which we are a part, that is often incorrigible and criminal in its neglect, instead of the boy we so willingly hand over to punishment. Laws are made to protect property, and not character—the one thing—the foundation, on which Judge Lindsay, Judge Mack, and others who are seeking to protect the child, are trying to build—"The law of the heart plan, the plan of getting behind the facts, finding out what the boy did, and what the boy is"—(there's your psychology) "and then I try the scheme of character-building."

Says Judge Lindsay, "I work with my boys through co-operation." The men who handle cases of this kind know these

things, though they do not call them by our technical names. They are facts, and we must face conditions as they are, and work to make them what they ought to be. They have seen that punishment—vindictive punishment—does not act as a deterrent; that reformation can be more surely brought about by appealing to their honor, "by giving them a square deal," by kindness, and by justice.

I read an article in a magazine not long ago in which the character of a country minister was described in these words: "He knew he didn't know much, so he tried to be kind." It is certainly a good starting point.

"What is the real good?"

I asked in musing mood—

"Order," said the law court!

"Knowledge," said the school;

"Truth," said the wise man;

"Pleasure," said the fool;

"Love," said the maiden;

"Beauty," said the page;

"Freedom," said the dreamer;

"Home," said the sage;

"Fame," said the soldier;

"Equity," said the seer;

Spoke my heart full sadly,

"The answer is not here."

Then within my bosom

Softly this I heard,

"Each heart holds the secret,

'Kindness' is the word."

Chance or passion are supposed to herald the entrance of most children who come into the world—not always among the poor and low, either.

CURRENT LITERATURE

London

The English newspapers have recently been discussing the subject of spirit photography, with characteristic shallowness. The discussion arose, in the first instance, from a speech by the Ven. Archdeacon Colley, a clergyman of the Church of England, followed by an exhibition of spirit photographs in his possession. Archdeacon Colley is a confirmed spiritualist, and his name will be fresh in the minds of most English readers, as having figured recently in law suit in which he won damages from Mr. Maskelyne, the well known illusionist, who claimed to have furnished the conditions of a challenge thrown out by the Archdeacon to produce by conjury a materialized spirit form under conditions similar to those obtaining when the actual materialisation took place, many years ago. Mr. A. P. Sinnett entered the arena, with the assertion that he had in his possession several instances of genuine psychic photographs. A commission has been appointed to investigate the whole matter by the Daily Mail; and, in the issue of that journal for October 23rd, the following gentlemen were mentioned as having consented to sit on the board of inquiry: Mr. A. P. Sennet; Mr. E. R. Serocold Skeeles, the solicitor who acted for Archdeacon Colley in the law case; Mr. Robt. King, till lately President of the North London Lodge of the Theosophical Society, who is endowed with considerable psychic faculty. Three photographic experts represent photographic interests, and Mr. T. Thorne Baker, F. C. S., F. R. P. S., will act as an independent and open-minded member of the commission.

As Mr. Sinnett has pointed out, the requisite conditions of occult science must be fully complied with, and it may take some time before any results are achieved. One may doubt whether any results of value will accrue, as the mental atmosphere set up by persons who are convinced that spiritualists are either fools or knaves, is not conducive to good psychic conditions. Nevertheless, as the result of patient experimenting, the late Mr. Traill Traylor, himself a photographic expert of no mean order, became convinced of the genuineness of spirit photography. He demonstrated that such photographs could, on occasion, be obtained without the use of a camera and lens at all, a fact which opens up the interesting question as to whether they are in-

variably due to the partial materialization of astral entities into the physical plane, the plane being affected by ultra-violet rays reflected from the etheric matter which these entities build round themselves and which the average human eye is not sensitive enough to detect. It may be possible that these photographs are sometimes photographs by spirits rather than of spirits. It is known that thought activity sets up reflex waves in the ether, which—witness Dr. Baraduc's experiments—affect a sensitive plate, and the fact that spirit photographs have been obtained without the use of a lens, being simply impressed upon the plate in its black envelope, suggests that this mode of procedure may sometimes be adopted by our astral friends.

James I. Wedgwood.

The Law of Rhythmic Breath, by Ella Adelia Fletcher, (publisher, R. F. Fenno, New York) is dedicated to Rama Prasad, author of Nature's Finer Forces. It is all about Tattvas. I have not myself coherently grasped what a tattva is, and this work does not help me out of the difficulty. Our leading theosophical authors are quoted from throughout the book, which is obviously meant to be of great help.

But, nevertheless, works like these dealing with breathing practices of India, are most pernicious and do untold harm. Plenty of fresh air and deep breaths is what common sense dictates, but when enthusiasts think of taking up "breathing practices," my advice to them is Don't.

In India these Hatha Yoga practices are done under the direct supervision of a qualified teacher; the pupil lives with the teacher and is under close observation. Climate and absence of nervous tension in the East make many things possible there, that are unwise to attempt here. I have met several nervous wrecks in this country, the result of these breathing practices and repeating Sanskrit mantrams.

These practices are well enough in their way, as "stunts"; they lead to a crude form of psychism that brings more harm than good, unless there be a qualified teacher constantly with the would-be yogi. But there is such a thing as "monkeying" with occultism, as in hypnotism, and these "yoga practices"; we as Theosophists have a great duty in constantly sounding a warning against this plunging in-

to occultism, simply because teaching of a certain kind is to be had for a few dollars. It is not "practices" that counts for soul-growth, but character; purity of heart, renunciation, search for wisdom, compassion—these are the important things in life, visible and invisible; without them psychism is a path of woe, full of self-made pit-falls and snares; with them the soul grows as grows the flower to the spiritual gifts of the Christs of the world. Shall men strive for the lesser thing?
C. J.

Under the head of "Messages from the Dead" the editor comments on the latest from the pen of Sir Oliver Lodge who says that the society of "Psychical Research" has had communications from the late deceased Mr. F. H. W. Myers, the author of "Human Personality and its survival of bodily death." The details of the "Messages from the Dead" is found in the Journal of the Society for Psychical Research. They are conveyed by the help of a pen in the hand of a medium whose right name is not given, but who is called "Mrs. Holland." The messages are obscure and interrupted, but a great many of them are printed. Many speak of the difficulty to open communications between the living and the dead. Thus sounds a message from Edmond Gurney: "The nearest comparison I can find to make plain the difficulties to send messages is that I seem to stand behind a screen of frosted glass which impedes my sight, kills the sound, while dictating feebly to a little willing and dull secretary. A feeling of awful inability depresses me,—I am so unable to say that which means so much. I cannot put myself in communication with them who would understand and believe me.—You need a great deal of practice before you can begin to help me, as I need and do not know how such practice can be arranged. It is like confiding a very precious message to a sleeping person." A living being is on a lower stage of spiritual evolution and cannot clearly conceive the impressions from those who have left the "chains of the flesh."

These messages gave also some explanation of the existence after death. After death followed the effacement and darkening of the consciousness. I was, says the spirit, as transfigured, which seems to make mediation with the world of the senses impossible or at least to make communication with the living difficult. Mr. Myers' first communications should have been made in the form of verse, though

greatly inferior to his poems. Then followed several explanations how he after death had his perceptions, which not always seemed to be so clear.

On account of these pretended messages had Mr. W. T. Stead, according to "Review of Reviews," asked a lady who often received messages from the spiritual world in the form of involuntary automatic writing, if she would not try to get a message from Myers. And finally she received a communication that Myers had made several discoveries on the other side of the grave and in several cases had come to other results than those he had while living, particularly when he wrote "Human Personality," and he also intended to communicate the discoveries he made as far as it was possible for him to do so.

Miss Alice Johnson, through whom these revelations have been put before the Psychical Research society is nevertheless inclined to look upon the whole with distrust and to doubt the theory that the messages had come from the dead.

The first international moral educational congress will be convened in London early in the fall and the foremost educationists of the world will meet to interchange views on the proper way to incorporate specific moral training into the various school curricula.

This congress is really a continuation of a movement which originated in Germany two years ago, where students of modern educational methods in Europe, the United States and Japan discussed the need for removing the primary emphasis from mental training in the young. That this same conviction has grown among American educationists quite independently was made apparent last year, when a national conference for a similar purpose was held.

SALAAM ALEIKUM.

(Peace be with thee.)

I pray the prayer that the Easterns do—
May the peace of ALLAH abide with you,
Wherever you stay, wherever you go,
May the beautiful flowers of ALLAH grow.
Through days of labor and nights of rest
May the Love of ALLAH make you blest,
So I touch my heart as the Easterns do—
May the Peace of ALLAH abide with you.

"Science and Spiritism"

Under the above title a writer in THE NATION (issue of Sept. 10th, 1908) has set forth some reasons why scientific men largely decline to concern themselves with psychic problems. He compares interest in the occult with the instinctive interest of animals in anything that is new to their experience, and is inclined to explain the fascination which the mysterious has for some minds by the proverbial desire of the public "to be fooled." The suggestion that men of scientific training should attempt to solve some of the problems which a mass of psychical phenomena presents, he rejects as premature, if not entirely without proper basis.

That trained men are unwilling to devote time to these problems he considers as not due either to ignorance or to prejudice, but rather because their importance is not established and because they are not of a kind with which scientific training accustoms one to deal. The exact control of condition which is essential in ordinary scientific investigations is impossible, and, moreover, the accuracy of the records of such phenomena is generally dubious. Attempts at deception are common in this field and unconscious obstructions to careful investigation and experimentation are nearly always offered, even by the best meaning and most intelligent persons within whose experience such phenomena occur. Other problems equally interesting offer themselves to the attention of the trained student which are free from this disadvantage and whose pursuit, therefore, is almost certain to be more fruitful and satisfactory. Moreover, very many of these so-called mysterious phenomena have found their explanation in terms of known laws, and with the probability that presently many others will be so explained, the student may, according to this writer, be fairly excused from concerning himself with anything within this field.

That the physicist or the psychologist might be called upon to consider the phenomena of thought transference is a natural suggestion, but, according to our writer, the physicist need not worry as long as such unrecognized physical activities as may lie behind telepathy do not interfere with any of his ordinary experiments, and the psychologist, in a similar way, may safely neglect such phenomena if the work of

his laboratory is not rendered either difficult or futile by the intervention of any unclassified psychical forces.

Readers of The Messenger who are more particularly and permanently interested in psychic problems may care to look up the article mentioned, since it represents somewhat typically the attitude of most scientific men.

The Allahabad Pioneer published recently a further account of the exploration of Dr. M. A. Stein, written from Khotan in July last. In September, 1907, he commenced the long journey to the Tarim Basin for his second winter archaeological campaign. He reached Karashahr, on the border of this region, in December, and at Korla made a fresh investigation of a group of Buddhist shrines, which had already been examined by Prof. Grunwedel. Many fine painted panels and reliefs were unearthed here. The country, once irrigated from the Karakash River, must in former times have supported a large and thriving population, and even now, if the channels were restored, these settlements might be re-established. About Christmas the cold of the valley drove the party to the sunnier hill country. After returning to Korla he marched from the Inchike or Shahr-yar River along a previously unexplored route to the Kuchar oasis, where the ruins had lately been carefully explored by successive parties of Japanese, German, and Russian archaeologists. So, after a hazardous desert march, he was glad to re-visit his old hunting ground at Kara-dong. March and April were spent in examining the desert belt adjoining the oasis from Damoko to Khotan, and from a collection of unsavory middens he recovered a great mass of documents, mainly Indian, Chinese, and Tibetan, none of which, apparently, is later than the eighth or ninth century A. D. At the beginning of May Dr. Stein reached Aksu, after suffering severely from heat and dust-storms. Here he arranged for the continuation of the survey of the outer Tien-shan range as far westward as the passes above Kashgar. After some further exploration the traveller was forced to return to Khotan, where, when this letter was dispatched, he was engaged in packing up his large collections, many of them consisting of fragile documents, which need much care, preparatory to sending them by the long and difficult route across the Himalaya to India.—Nature, Nov. 5, 1908.

That the foremost exponents of the science and also of the art of today are giving ever increased recognition to what may be called the essential unity of Nature, is evident from the trend of many contemporary articles—those intended primarily for the man of science, himself, as well as for the man in the street. A paper, written evidently in a tone of compromise between the scientific and the popular, appeared recently in that conservative English monthly, the "Westminster Review," entitled "The Colour-Pitch of Music." The writer, Ellen Haskell, points out that for half a century or more there has been increasing endeavor to obtain one definite, universal musical pitch. Continuing, she says:

"It would seem that the decision as to one universally accepted pitch must rest on the decision as to the true pitch. Which rate of vibration produces the truest note?"

"The answer can only be: that rate which produces a note—and its colour."

"There has arisen, with the desire for a universal musical pitch, a steadily growing belief that music and colour are, not only inter-related, but co-existent. Just how this can be is not easy to make clear; but, as both are a matter of vibration, and vibration is one in essence, so it is thought that the vibrations of music and colour must be one essentially, the only difference being the rate of vibration. But as colour vibration is so much quicker than sound, it appears to be activity on quite a different plane, vibration in a medium more subtle than air, i. e., vibration in ether. Yet if vibration is one in essence, it is conceivable that a vibration starting in the colour medium, and traveling on into the medium of sound would produce first, in the ether, its essential colour, and then, in the air, its essential sound, or vice versa, if the beginning were slow, increasing to intensity of rapidity."

She then goes on to say:

"Since colour and music were suspected of being related, many efforts have been made to express the two together. The result has been not a little confusion, because no two see the same colors as produced by, or representing, given notes."

"Yet if colour-music is a fact in nature, there must exist its invariable law; that is, each note must have its own colour, and never produce, or be produced, by any other."

"Is there such a law? That is, has each note its own definite colour, or each colour its own note; and how can the two be indisputably demonstrated together, seeing that though each

is a result of vibration, color vibrates at a far higher rate than the highest known note of music, and neither seems able to demonstrate in the medium of the other?"

She then describes the invention of an American, Dr. Thaddeus Cahill, of Oberlin, Ohio, a machine which produces music by means of electricity, and adds:

"It may be that just as electricity needs a special instrument to translate its vibrations from the medium of light and colour into the medium of sound, so there is needed a special instrument to translate the rapid sound vibrations of the higher harmonic note into the subtler light vibrations of its particular colour. This instrument it should surely be no more difficult to invent than it has been to produce Dr. Cahill's music translator. In the not far distant future a machine will be invented that will produce an electric vibration which, with one set of machinery, will be translated into a note music, and with another demonstrate that note's special colour."

"Naturally such duplex demonstration can be possible only if, and when, the machine produces a note at its true pitch. If when vibrating at the rate of 435 vibrations a second, the note called A could be made to produce a harmonic of such rapidity that it penetrates the domain of light and produces a colour, then that "pitch" of that note could be accepted universally as the true and only pitch, and all others regulated by it."

"Any vibration quicker or slower would throw the note out of its order, demonstrated by change in colour, and the result would be not A, but another sound which should bear another name."

"In the course of time our musical pitch has been raised so much that now the note called A is vibrating at the rate of the note that used to be called C. This, if there is a law of Colour Music, would result in changing the colour of each note. For example, if the two scales are combined in their originally demonstrated order, A should be Red; B, Orange; C, Yellow; D, Green; E, Blue; F, Amethyst, and G, Violet. In the present third-higher pitch the note called A must be in reality C, and so the present A would produce Yellow, C would produce Blue, and Red would be produced, or demonstrated, by the note now called F, which is, on this hypothesis, the true A, the original keynote of written music."

The concluding paragraph of Mrs. Gaskell's

thoughtful article will appeal to those who recognize the part that music is destined to play, both in the occultism of the future and in the upbuilding of its civilization—such a part as it has not played since the days of Pythagoras.

"When we achieve this universal pitch no longer will the cry go forth: 'I would that my tongue could utter the thoughts that arise in me;' for true music, whether it utters words or only sounds, gives relief by setting free the thoughts and emotions that lie too deep and are too sacred for utterance. Is it not this relief, caused by the setting free of pent-up thought-emotion that is expressed in the sigh of satisfaction that follows music that is in perfect harmony in words, sounds and execution, such as we do hear, but oh! how rarely!"

Lady Agnes Grove, writing in *The Fortnightly* recently, earnestly pleads for a right appreciation of the grave importance of imparting fundamental moral concepts through education. She deplored the undue emphasis which has been placed by educators in the past upon the mere mental flexibility and adroitness which comes of having pursued a long course of study in the public and higher schools. At the risk of calling down upon herself the charge of being platitudinous she reminded her readers that character is of more value than intellectual agility, but, she went on to say, mere intellectual agility is promoted where the element of humanitarianism is injected.

The modern conception of the world which recognizes more and more the essential oneness of human interest has tended to break down the artificial barriers which separated nation from nation. The international congress proposes to build up a common large ethical ideal conformable to the interests of all. While it is apparent that humanity has not yet reached a stage where this is possible to the fullest extent, the movement is clearly a reaching out for more intelligent adjustments among nations and a higher conception of the responsibility of the individual to the nation and the world.

There is a field, where theosophical work and labor should first set in, because there is no philosophy more fitted than theosophy, to build up the ethical ideals of the world. But people must know our ideals and we have to teach them and, what is more, to live them.

In addition to the usual number of "New Thought" magazines—all of which contain theosophy, more or less, "watered down"—two, at least, of the recent "popular" magazines contain articles which from the point of view of the Theosophist are rather noteworthy, inasmuch as they show the extent to which Theosophical ideas are permeating current literature, along the lines of all three of the objects of the society. One of these popular monthlies is the "Cosmopolitan," the November number of which contains three articles, which, although written in rather sensational style, yet are in their respective ways significant as to the trend of the times. One of these by Hudson Maxim, is entitled, "Man's Machine-made Millennium," the other—even more indicative of popular interest along such lines—by Lida A. Churchill, is called "Our Usable Occult Forces." While such articles seldom possess literary merit and are of but little value to one who has access to Theosophical publications, yet they have their part in further popularizing certain portions of the Divine Wisdom—those portions which are as "milk for babes."

It is always interesting to note where materialistic science enters upon the realm of the unseen, for it means an added corroboration of theosophic truth. Our students are familiar enough with the conception of the group-soul, but that a biologist should propound a similar idea is deeply interesting.

Hitherto scientists have required every factor in the evolutionary process to be stated in terms of physical matter; but a freedom from this limitation is already evident from the criticisms of many biologists of the "physico-chemical theory of life." At the meeting of the British Association this year in Dublin, Dr. Haldane almost propounded a "vital principle" outside of visible matter to explain some of the mysteries of heredity. Of course he does not use the term "group-soul," but he is not far from it.

Thus, speaking of the living organism he says: "Its activity expresses itself in the development and maintenance of its structure, which is nothing but the expression of this activity." (In other words, life is not the product of the structure, but that which utilizes it.) "Its identity as an organism is not physical identity, since from the physical standpoint the material and energy passing through it may be rapidly changing. In

recognizing it as an organism we are applying an elementary conception which goes deeper than the conceptions of matter and energy, since apparent matter and energy contained in, or passing through, or reacting with, the organism are treated as only the sensuous expression of its existence."

This is a technical and elaborate way of speaking of the group-soul, "which goes deeper than the conceptions of matter and energy"; and since the group-soul is on the lower mental plane, matter and energy in the physical structure is truly "only the sensuous expression of its existence."

Transmutation of metals has ever been a fascinating experiment, and nowadays the scientist is not ashamed to put on the role of alchemist. The recent occult investigations into chemistry show the principles of transmutation. Some occult experiments recently made show that uranium can be broken down to lead, and thorium to bismuth. An examination of mercury shows certain characteristics of gold are included in it, and the old alchemists, in trying to change mercury to gold, were experimenting in the right direction after all.

The following book-review from the "Los Angeles Times"—one of the representative papers of the Pacific coast—is of some interest as showing the spirit in which the reviews now treat novels in which the psychic element is introduced—in marked contrast to their attitude of a few years ago:

In his latest novel, "The Guest of Quesnay," Mr. Tarkington brings his readers into curious psychological field, as far as may be from the solid earth which upheld "The Gentleman from Indiana." The scene is Paris in the first chapter and Italy in all the succeeding ones, though the hero and heroine, and most of the other characters of the book, are Americans. The story is a fascinating—perhaps a possible—one, for in the light of the present-day revelations on the borderland of the unknowable, every man's philosophy must admit the existence of phenomena which it cannot explain and which it never dreamed of before.

To the large number of Theosophists now interested in prison reform, a recent book, written conjointly by James Hopper and F. R. Bechdolt, of Los Angeles, entitled "9009" will be of keen interest. This book—the covers of which are colored in the guise of prison stripes—is the story of a convict.

It is a book decidedly out of the ordinary. While from a literary point of view defects might be found, it is nevertheless a story and a remarkable story. It is an intricate psychological study of an imprisoned man and is an appalling indictment of our prison systems, written by one who knows whereof he speaks, Mr. Bechdolt—formerly a newspaper man—has for years made a special study of criminals and criminology, and on several occasions went to live among those whose life he portrays. Aside from the artistic value of the book, the sweep of the facts which it presents is staggering. As has been well said, "9009 is a question which must be answered."

The book is inscribed to "One Who Wept." Its preface states that the book's purpose is to show "how society, through sheer crass stupidity creates a monster, which then it has to destroy, at the cost of labor, blood and (which may concern it more) of much gold."

Janet B. McGovern.

Those interested in the study of religions will be interested in a series of manuals on the great religions published by Dutton of New York. The price is about 50 cents each, and the little books are by well known scholars in England and elsewhere, recognized authorities in the various subjects. The series was started in England, but Dutton is the American publisher. Hinduism, Buddhism, Zoroastrianism, Judaism, Confucius, Las-tze and others are all represented in the series. Another interesting series comes from Constable and Co., of London, at one shilling each, on "Philosophies, Ancient and Modern." There have so far appeared works on Early Greek Philosophy, Stoicism, etc.

The Webb City, Mo., *Standard*, printed a two column article on the annual convention of the Theosophical Society, written in a sympathetic mood and containing an account of the activities which was quite complete.

(Written for The Nautilus.)

And only the Master shall praise us, and only the Master shall blame,
And no one shall work for money, and no one shall work for fame.
But each for joy of the working, and each in his separate star,
Shall draw the Thing as he sees it for the God of the Things as they are.

—Rudyard Kipling.

True and False Yoga

Never could a saying be more apposite than "A little knowledge is a dangerous thing," in relation to the practice of Yoga.

Generally when a book on that subject falls into the hands of a student, it opens a very fascinating avenue of thought, and he at once desires to explore those invisible avenues of mystery, often with no other motive than curiosity or the desire for the possession of abnormal powers. Little by little he makes up his mind to try it because he thinks that at last he has found a way where there will be some proof of another world, if he will only follow this or that system, described in tempting language, with wonderful descriptions of the powers and knowledge to be gained by the faithful practice of certain rules enjoined.

At such a time, unless there is previous knowledge obtained in former lives or an Ego strong in intuition, pure in character and motive, the danger signals will not flash out from within, to warn of the pitfalls ahead, nor will the following questions suggest themselves: "Am I ready to begin such practices?" "Is my motive simply to possess them for the satisfaction of myself?" "If I should suddenly find myself out of my body in another world, are there dangers there of which I know nothing?" "Do I know enough about that world to function there?" "Have I the leisure and surroundings necessary for such study?" "Would it not be better to ask some one before taking it up?" "Should I not read all the literature I can get on the subject for and against?" Evidently these questions do not readily suggest themselves, otherwise one would not hear so constantly of the many terrible results of false Yoga, or would not be so

continually asked for advice from people in difficulties and distress from the practices in which they have indulged.

Advice was recently asked for a very unhappy case. A woman had become cross-eyed from concentrating on the tip of the nose, and asked if it were possible to uncross the eyes without an operation. She proudly confessed to the fact of having been victor in a race with a friend, as to who could hold the breath the longer in Pranayama. She had also been much troubled with severe pain in the chest and palpitation of the heart. When asked why she had taken up the practice, she replied that she had seen all there was to be seen in this world and wanted to see something of another one! What comment can be made upon a motive so selfish, and is it any wonder that she came to grief?

Frequent cases reveal persons suffering from pulmonary trouble, bleeding of the lungs, and in one case when the breath would cease there followed a convulsion of the body. Another case is that of a young man who during the practice goes into a trance-like condition, his body being taken possession of by some sort of, a creature that eats four or five times as much as the ordinary man, leaving the poor man very ill after the spells have passed. Recently at a theosophical gathering a woman came to me, stared me in the face a few moments and uttered a word that sounded like Pranayama. I asked her what she wished, when she again repeated the word. I asked again with the same result. I saw that something was wrong with the woman, and taking her aside, gradually, with much difficulty, elicited the following details. She had been practising Pranayama and concentration for three years, and finally the breath became suspended, at which time she

could hear voices and see visions. The presences gave her all sorts of objectionable advice such as taking strong drinks, eating raw meat, etc.; and, too, the sights she saw were so horrible that she was constantly in terror and unable to sleep at night. Finally someone told her to seek aid and she came to that gathering hoping to find advice that would help her out of her difficulty. The one who had sent her had told her if she would simply say that one word to the person of whom she asked help, that person would understand, unless she looked into the eyes of the person with her eyeglasses on, in which case the magnetism would be spoiled and the person would *not* understand. Now this may sound very ridiculous, but let me say that the woman was educated, refined, and of good family; previously to her, taking up the study of Yoga, she had been a faithful worker in a Branch of the T. S. It will probably be impossible for her to recover in this incarnation, for her mind is practically unhinged and so weakened that she is unable to do proper study or meditation. Such practical help as was possible was given, but with very little hope—she will probably go to an insane asylum. You say it is her Karma. Quite true; but how many of us know our Karma? May it not happen to any of us if we begin to practice without proper knowledge, preparation and guidance?

One unfortunate thing, there is only very little literature on the subject that is available, and few recent warnings have come from the pen of any one except in Mrs. Besant's *Introduction to Yoga*, which is a welcome and valuable help for students. H. P. B. wrote in the *Secret Doctrine*, Vol III.

"Such then is the Occult Science on which the modern Ascetics and Yogis of India base their soul development and

powers. They are known as Hatha Yogis. Now, the science of Hatha Yoga rests upon the 'suppression of the breath,' or Pranayama, to which exercise our Masters are unanimously opposed. For what is Pranayama? Literally translated it means the 'death of (Vital) breath.' Prana as said, is not Jiva, the eternal fount of life immortal; nor is it connected in any way with Pranava, as some think, for Pranava is a synonym of AUM in a mystic sense. As much as has ever been taught publicly and clearly about it, is to be found in *Nature's Finer Forces*. If such directions are followed they can only lead to Black Magic and mediumship. Several impatient chelas, whom we know personally in India, went in for the practice of Hatha Yoga, notwithstanding our warnings. Of these, two developed consumption, of whom one died; others became almost idiotic; another committed suicide, and one developed into a regular tantrika, a Black Magician, but his career, fortunately for himself, was cut short by death."

Speaking of a certain School of Occultism in India she says:

"An affected detestation of the world, and the tedious and useless practice of the counting of inhalations and exhalations as a means to produce tranquility of mind or meditation has brought this school within the region of Hatha Yoga."

Some people use the argument that one learns first to control the breath and Hatha Yoga cultivates will, and that it one learns first to control the breath the bodily organs, the will grows stronger when they come to control the mind. But since the mind is the most difficult thing to control "the Raja of the senses" why not more strength of will be cultivated by first ruling it? Not alone that; what is the use of learning only to

govern the body that is to be lost and decayed by age? By first using will for physical endurance one begins at the wrong pole. The power to govern the mind is lasting and for all time. If one wishes to get rid of an evil one goes to the root of it—one studies the effect and treats the cause. The evils of the body are largely caused by wrong thinking—use will to control the mind and the rest will follow as night the day. You will see Yogis spending the greater part of a lifetime learning to be able to live while buried for weeks at a time, walking on fire, lying comfortably on beds of nails, etc., yet on the subtler planes they will flee from an elemental, frightened at the slightest dangers and refuse help to those of a different caste. Of what good is physical endurance and courage to them there? Wisdom that comes when mind is controlled and balanced is not for this world alone.

True Yoga is a great aid to the "unfolding of the powers belonging to the side of consciousness, by quickening the purification and control of the vehicles of that consciousness," but we must begin with the control of the mind—begin above, not below. Mrs. Besant says that one should purify first, each of the three working vehicles—mental, astral and physical. Notice that this is working from above first. The work below the bodies being so closely related) follows, as a natural consequence of a pure and well-balanced mind, and proceeds at the same time as the higher. Pure desires and governed senses are the means to purify the astral body. Pure food, cleanliness and proper surroundings help to purify the physical. If these things are not sought the control of the mind and the expression of spiritual powers is hindered. But these are not gained by lying on a bed of nails, being

able to swallow fire, sitting in contemplation on the tip of the nose or holding the breath until a trance-like condition supervenes, giving the body over to low kinds of entities or elementals. Another important fact not to be forgotten is that a *high* entity will never use the body of another in trance, unless it is the body of a very advanced person; even then, not without permission of the owner, and this, rarely.

To avoid the dangers of Yoga begin with common sense rules and first principles noted above. *The motive is most important*, for if it is impure the result will be in the direction of Black Magic. Desire knowledge only, to offer it for the good of humanity. Selfishness is fatal. One must desire to lead a devoted selfless life of sacrifice to others—there is no other key that will unlock the mysteries of true Yoga.

There may come a time, when one is some distance on the Path when certain practices *relating* to the physical will be suggested for certain reasons, that help the control of forces playing through the body, but they are never made public and are only given when the student is under the direct guidance of a Teacher; otherwise if wrongly comprehended they lead to the most disastrous results.

Mrs. Besant says: "A high tension of nerves brought on by anxiety or disease, leads to ordinary hysteria, emotional and foolish. A similar high tension brought about by the will, renders a man sensitive to supernatural vibrations....The difficulty is that without a teacher they are very dangerous and again and again a man trying to practice tantrik methods without a teacher, makes himself very ill....No reliable teacher would set his pupils to work on the bodily organs until he has control over the higher centres, and had carefully purified the physical body. All who know

how many people in India (and elsewhere) suffer from these practices ill-understood, recognize that it is not well to plunge into them without someone to tell you what they mean, what may be safely practiced, what not."

One may feel that this advice and the facts given are discouraging to the student desiring to advance, also that the method is too difficult and slow. Better so, for here are dangerous pitfalls on the Path. If you wish such modern methods as guarantee to teach one to see visions in a few months or to leave the body in a year, all for a certain sum to be paid in advance, accept them, but you must accept the consequences too. Can you say if you do, that your heart is as pure as a "flaming diamond"? According to the *Voice of the Silence* this purity is necessary to avoid the dangers. Better "make haste slowly" and be content to tread the "lower levels" of life if you have not a clean heart, adamant will and infinite patience. Then, too, remember that for awhile the Path will separate you from all that you now cherish; the soul must "stand alone and naked"—no tie left; all is now turned inward that concerns you, all else must be given up, for you are striving to become one with the within. If all you possess, all worldly desires, all selfish ties and all impeding affections can be willingly sacrificed for the love and good of the whole, while asking absolutely nothing for self except to become a useful instrument for the Greater Ones, then, yes, quench your thirst for knowledge freely, but be sure that a competent Teacher is holding the cup while you drink. Presently you will find that the inner contains the outer, and that the latter can be understood in its true light only when seen from within the ALL. This is true Yoga.

Each soul may be potentially divine and the same in nature, but the motor-

power of WILL is behind both the Black and the White Magician. It is not the will, but *the motive behind the will*, that determines the purity of the action; making of that effort an eternal Glory or a devastating curse to the Self within and the world without.

MARIE RUSSAK, *The Adyar Bulletin*.

THE HYMN OF CLEANTHES THE STOIC.

(Quoted by Saint Paul at Athens, Acts XVII., 28: "For in him we live, and move, and have our being; as certain also of your own poets have said; For we are also his offspring") Thou, O Zeus, art praised above all gods; many are Thy names and Thine is all power forever.

The beginning of the world was from Thee; and with law Thou rulest over all things.

Unto Thee may all flesh speak: for we are Thy offspring.

Therefore will I raise a hymn unto Thee; and will ever sing of Thy power.

The whole order of the heavens obeyeth Thy words; as it moveth around the earth;

With little and great lights mixed together; how great-art Thou, King above all forever!

Nor is anything done upon earth apart from Thee; nor in the firmament nor in the seas;

Save that which the wicked do; by their own folly.

But Thine is the skill to set even the crooked straight; what is without fashion is fashioned and the alien akin before Thee.

Thus hast Thou fitted together all things in one; the good with the evil;

That Thy word should be done in all things; abiding forever.

Let folly be dispersed from our souls; that we may repay Thee the honour, wherewith Thou hast honoured us;

Singing praise of Thy works forever; as becometh the sons of men.

At the Fourth Esperantist Congress, held during August in Dresden, a meeting of the medical members was held under the presidency of Professor Dor of Lyons. Delegates were present from all parts of the world. We learn that the committee appointed to discuss the formation of an international association of esperantist physicians reported favorably.—Nature.

Brooklyn Branch.—An education league for the establishment and maintenance of a school of science, religion and art to be conducted along theosophical lines in or near New York City was organized at the Brooklyn Branch headquarters on November 9, 1908. Fourteen names, representing for the most part capable teachers, were registered. The officers of the league are, president, Mr. F. Milton Willis; vice president, Miss Annie C. McQueen; secretary and treasurer, Miss Annie Peake.

Buffalo Branch T. S.—The Buffalo Branch has been greatly favored with six lectures from Irving S. Cooper, three in October, on his way to Boston, and three on his return trip. They were, "The Justice of Reincarnation," "The Use and Abuse of Psychic Faculties," and a fine inspiring talk on organization and branch work, "The Sources of Theosophic Knowledge," "Character Building," and a lodge talk on inward illumination. He also gave us much that we wanted, in private talks, and all who came in touch with him felt a new inspiration. May the propaganda fund be sufficient to keep him with the other workers. Constantly in the lecture field, Mr. Felix Belcher, of Toronto, also gave us a good lecture on "Some Christian Difficulties as Solved by Theosophic Doctrine."

We have many Branch activities, one H. P. B. training class, class in esoteric Christianity, an Esperanto class, and two beginners' classes. —Agnes Golden, Sec'y.

Golden Gate Branch.—During past official year Golden Gate Branch has admitted two new members, demitted one, dropped four. Three have resigned. Total membership thirty-six.

Activities have been successfully carried on co-operatively with San Francisco Branch under the direction of committees composed of members of both branches.

Sunday evening meetings fairly well attended, and library growing steadily.

The Speakers' and Teachers' association now formed by the active members of the Bay Branches promises to be of great value in sustaining and expanding Theosophic activities. —Marie A. Walsh, Sec'y.

Helena Branch T. S.—Our membership consists of nine, and I believe all except one are charter members, charter being issued March 23, 1908. The members, with one exception, are old members of either the Heliotrope Branch or Helena Branch, whose charters were forfeited by Mr. Fullerton. There have been no members added or lost since organization.

Owing to the fact that we have no central meeting place, our meetings have not been at all regular or satisfactory. We hope to remedy this condition this fall, and hold regular meetings and take up a regular course of reading and study.

The two old branches above mentioned had each a few books, which are now somewhat scattered. We have, however, as a nucleus, a full set of the "Secret Doctrine" with index, and it is our intention to increase our library by donations from members and otherwise.

It seems like very slow and uphill work to get the members together and keep them interested, but all we can do is to keep trying and hoping.—F. W. Mettler P. T.

Holyoke Branch, T. S.—Since last report Holyoke Branch has granted demits to eighteen members for the purpose of organizing a Branch in Springfield, Mass., one has died, four have been suspended and three admitted, making the present membership twenty-four.

The Branch activities have been the regular study classes at the Branch headquarters, the Seven Principles of Man, In the Outer Court and Path of Discipleship being the books used for the studies. Two other study centers have been formed in the city to try and reach others in different localities which has resulted in some good. A few earnest students have been studying in Sunderland, a small place about 20 miles from our Center which is the result of the work of members of our Branch, and hope that a permanent class will be formed for this winter studies.

The condition of the Library is good, no books have been added during the year, the reading and studying has been exceptionally good. Twelve volumes of the Theosophical Review have been bound and placed in the library which is a very valuable addition. The reading of our members has been much better than in previous years.

Honolulu Branch T. S.—Our annual meeting was held a little earlier this year to suit the convenience of the members, for the purpose of electing officers for the ensuing year.

The roll of members is now twelve, two new members having joined the lodge and one has been admitted at large, Mr. E. Horbon. The two members admitted may not be permanent.

Ours is but a small branch. The population here is very mixed, the laboring portion being mostly Asiatic, the white portion very bigoted, but we believe that theosophical ideas are making headway. Unfortunately, the leading members in society are mostly descendants of missionary stock and they oppose it, but some of them in secret read our books.

Our study for the year has taken in "The Pedigree of Man," the 3rd Vol. "Secret Doctrine" and "Study in Consciousness." We are now going through the latter work again, with the Question Book, and when we finish, I shall have a collection of short answers as companion to the Question Book in manuscript.

We constantly have visitors, but as they are tourists they, of, course, do not join, but we are glad to have them call; frequently they are members of other Branches.

Residents here are generally pretty well educated people; they have an excellent school system, but, of course, very orthodox. We take the Theosophical Review and the Theosophist, so the ideas are spread and, no doubt, will germinate in time.—Jas. J. Young.

The Inter-State Branch, T. S. of New York City was chartered on Jan. 27, 1908, with 20 members who resigned from the New York Branch T. S., because of differences on what they considered were matters of vital principle. Since formation, the Inter-State Branch has gained 32 members and lost one through resignation, making the present membership 51. This membership is composed of 23 non-resident members.

In its quarters in the lower part of the city—14th St. a class of people is reached which no other Theosophical organization has heretofore attempted to interest in Theosophy. The result has abundantly vindicated the choice of this place as the attendance at the weekly meetings has been steadily increasing and members have been gained from those to whom the philosophy was new.

A resident member is constantly in attendance and reports interest in the library and

literature. The rooms are open every afternoon and evening and meetings are held every Thursday evening and on the first Sunday evening of each month. The Thursday evening meetings have been continued throughout the summer. The Branch started without a library but through the contribution of books by members and friends it has now a library of 200 volumes, which is freely used by the many visitors and members.—Margaret M. Leighton, Sec'y.

Joplin Branch T. S.—No new members have been added to Joplin Branch and none have withdrawn. Our membership remains seven. Our meetings are held about every two weeks. We have, at present, no Branch library.—H. A. Leonard, P. T.

The Kansas City Branch, T. S. was organized March 10, 1908, with eleven members, three members have joined since its formation, making the present membership fourteen members.

The Branch activities consist of weekly study classes in "Ancient Wisdom," meeting each Wednesday evening; and public lectures on each alternate Sunday evening, we have ceased all activities during July and August except one business meeting each month.

The Branch library now contains eight volumes.

E. Y. Blum, Secretary.

Kansas City, Mo., Branch, T. S.—The activities consist of public lectures delivered every Sunday evening by different members of Branch, there being about fifteen who are capable of writing good papers upon theosophical subjects. The lecture being preceded by a reading from one of our devotional books, or from any other containing sentiment apropos to the subject treated. Music also was made a special feature. An attendance of twenty-five or thirty being the average, and always strangers present.

Wednesday evenings, our regular Branch meetings were held. The books studied being Four Great Religions, Ancient Wisdom. Public Study Class on Friday evening, "Outline of Theosophy," followed by manuals. Monday evening advanced class taking up "Study in Consciousness."

Members dropped for nonpayment of dues, eleven.

Withdrew to become members at large, one.

Withdrew to form Branch at Kansas City, Kansas, seven.

New members, seven.

Members restored, four.

Present membership 56.

Last report of Librarian in March showed books on hand about \$20.00. Mr. Elliott Holbrook recently placed an order with the Chicago Book Concern to place \$50.00 worth of books with the leading book store of Kansas City for the convenience of the public in order that there might be a place where those interested could purchase T. S. literature.

Dorothy Manning, Secretary.

Lincoln, Nebraska, Branch.—No new members have been added during the past year. One member lost from non-payment of dues. There are at present nineteen members.

During the year the Branch held one meeting each week—on Wednesday evenings. The meetings were usually conducted as a study class; with lessons from "The Ancient Wisdom" by Annie Besant. Considerable interest was shown by members, as well as from frequent visitors. Mrs. C. Robertson gave a course of talks to the Branch on "The Planetary Chain." These talks were well given, and appreciated by all who heard them. There have been no meetings since June 17th, except one called by our President to elect Delegates for the National Convention at Chicago. The Branch Library consists of five vol. with past two years' numbers of "Theosophical Magazine" and present year's subscription to "Theosophist."

M. J. Billingsley, Sec.

Long Beach Branch, T. S.—To awaken interest and to see if members could be added to the Branch, I rented a room, chairs and piano, took down my books, of which I have a number, and, with the aid of Mrs. J. B. McGovern, arranged a free reading room, which has been kept open from three to five p. m. the last two weeks, by Mrs. McGovern.

Arrangements were made for a course of lectures to be given by Mr. Bruce Gordon Kingsley, recently of London, England, well known as musician and lecturer, whom one must hear to appreciate. Those who have heard him consider it a great privilege.

The opening lecture, Aug. 10, was "The Future Religion of Humanity," which was well received and much interest was shown. The room, not very large, was well filled, twenty-five being present. The lecture was preceded

by a Wagner solo, which was greatly enjoyed by all. The next lecture Aug. 18th "Have We Lived Before?" brought many questions from a fair sized audience. On this occasion the lecture was preceded by Shuman's "Treu-meri."

The next lecture, Aug. 20, on the course, was entitled "Death and After." Again there was a fair sized audience, questions asked and answered, and again we had a musical selection.

Sunday, Aug. 23, at 11 a. m., Mr. Kingsley lectured on "Every Man a Future Christ."

Los Angeles Branch, T. S.—During the last quarter Los Angeles Branch has added three new members and dropped four. At the annual business meeting in June the president reported forty-four members in good standing. The Branch activities are somewhat in abeyance owing to vacation time. The continued meetings are as follows: Monday evening class in "Secret Doctrine;" Tuesday morning, class in "Ancient Wisdom;" Wednesday evening, Branch meeting; Thursday evening, class in "Light on the Path." The Friday class has been closed during the vacation.

Report of the L. A. Library.

Total number of books in the library, about 600; total registered card-holders, about 155. The "Theosophist" and the "Theosophical Review" are regularly received, and from time to time other magazines reach us. The books are catalogued after the system used in public libraries.

E. B. Ross, Secretary.

Louisville Branch T. S. was organized in April of this year with thirteen charter members. Since that time we have had one addition to our number, making our present membership fourteen.

We have had regular meetings every Sunday night, some of them in the nature of a study class, the others public meetings. Our average attendance has been nineteen. Most of our lectures have been selected from those delivered by Mrs. Besant on different occasions and read by one or another of our members. The only other work we are doing at present is the continuing of our Wednesday night study class at the residence of our president.

As a Branch we have no library. We hope this and several other dreams will be realized at least in part, in another year.—Margaret F. Chase, Sec'y.

Louisville, Ky.

I take pleasure in sending you an account of the visit of Mr. Jinarajadasa, October 24th to November 1st.

The first meeting was a very informal reception to which about thirty were invited. Only about half the number responded and we felt pretty well satisfied with the arrangements we had made. These conservative Southern people could not be expected to accept Theosophy with any show of enthusiasm! So we had engaged for Sundays the gymnasium in the building in which we hold our regular meetings. Our own room, possibly the one adjoining, would, we thought, hold as many people as would come. We had heard Mr. Jinarajadasa tell in Convention how long it had taken to awaken the public in some of the localities where he had worked. Imagine then our delight over the fact that 210 out of 213 chairs were filled the first night. Subject, "The Memory of Past Lives."

The next night 184 persons were packed into two rooms that would comfortably seat about half that number. Subject, "Our Life Beyond the Grave."

Fortunately, before the next public meeting, we were permitted to remove the partition and thought we surely had ample room now. Small chairs were placed as close as possible. The subject was "Dreams." After all available standing-room had been taken about ten persons were turned away and as many more of those on the outer edge of the crowd left because they could not hear. This audience numbered about 200.

"Theosophy and Modern Social Problems" was not quite so popular, but at least 150 people heard that very instructive lecture. One hundred eager faces greeted the lecturer, as, with a handful of questions, he took his position before them. For two hours he talked, then several detained him with private questions. Sunday, November 1st, closed the series with a lecture on "Scientific and Occult Methods of Healing," with an audience of 300. In addition to the public meetings, Mr. Jinarajadasa gave two parlor talks, one on "Our Daily Life Out of the Body," the other on "The Three Great Life Waves." These were as well attended and as eagerly accepted as the public meetings. The principal of the High School in one of our neighboring cities attended one of the meetings and invited Mr. Jinarajadasa to speak in chapel on the life of his faraway people. This furnished an opportunity to administer a homeopathic dose

of Theosophy so the invitation was promptly accepted.

Now if the good work ended here it might mean much sometime, somewhere; but about a dozen of those who have only in the last few days learned of Theosophy came to the Branch meeting the next Sunday evening and many others are interested.

The following incident speaks for itself: One of the fitters in one of our largest department stores reported to one of our members that Theosophy and the lectures by Mr. Jinarajadasa were the topic of conversation in the fitting rooms for days, even after the lectures were over.

Inquiries are coming to us from out through our own State and from neighboring States for book-lists and other information about our philosophy.

We need more field workers and a deeper realization of our responsibilities as members. Nothing short of devotion to the work of the Blessed Masters should be the aim of the true Theosophist.

Mrs. M. F. Chase.

Minneapolis Branch, T. S.—The year just closed marks an epoch in the history of our branch, having lost during the year fifteen members, nine of whom withdrew on account of inability to cooperate and harmonize with the views of the majority of the members who are loyal to our new president and the present regime of the society. Three withdrew on account of having moved from the city and three were dropped for non-payment of dues. We have added three new members during the year, making our total membership twenty-six.

In reviewing the past year, the general opinion is that we have passed one of the most beneficial periods in the whole life of our branch; meeting two evenings a week for quiet and earnest study, there being two classes, one taking up the more elementary books, such as "Man and His Bodies," "The Astral Plane," and also going somewhat deeper, reading "Theosophy and the New Psychology;" the other class continuing in the book "A Study in Consciousness," begun last year.

All of the classes have been well attended by the members, non-members being especially invited to the elementary class, at which a goodly number were always present.

Although during the year we have had no regular propagandist, we were fortunate to have with us during the summer Mrs. S. E. Griswold, of the Seattle T. S., who has given

seven lectures on popular theosophic subjects, to audiences that taxed the utmost capacity of our lodge room. We have two more lectures promised by Mrs. Griswold.

We believe our branch library is second to none in this country. There is a large list of loaning books, to which we have added many this year, and there has been a constant demand for them by non-members. Although the sale of new books has not reached the high figures of one or two previous years, the comparison is very favorable and encouraging, non-members as well as members having bought freely.

Last, but not least, the branch will, the latter part of August, move into a bright, new room, and will generally be better equipped than at any previous time as to location and conveniences.

Ruth Clawson, Secretary.

The Melrose H'lds Branch, T. S.—During the past year four new members have been added to the number already enrolled, making at present a total membership of eleven.

The Branch has held a meeting on Thursday evening of each week, at the residence of the president, Mrs. Mary D. Jones, on Spring street.

These meetings have been open to all persons interested in studying with us.

"The Ancient Wisdom" was the book taken for study. It was finished.

Generally the meeting was opened by the reading of selections from the Gita, Doctrine of the Heart or some short poem, after which the regular study was taken up.

On Thursday evenings, beginning Dec. 19, and continuing through February, Mr. C. Jin-arajadasa was with us and gave the following lectures: "Our Other Self," "Our Daily Lives," "A Theosophist's Conception of God," "Life After Death," "The Power of Thought," "The Trinity," "The Object of the Theosophical Society," "The Guardians of Humanity," "Free Will."

During this time the regular meetings were omitted. The lectures were well attended and much interest was awakened.

Our new members joined us because of a response to Theosophical teaching as presented by Mr. Jinarajadasa.

Five new books have been added to our library during the past year.

They are "Esoteric Christianity," "London

Lectures," "In the Outer Court," "The Path of Discipleship," and "The Mystic Quest."

Clara I. Haskell, Secretary.

Montreal Branch, T. S.—During the past year we had six new members added to our list. Two have dropped out, one has removed to Toronto, and one has joined the parent Branch, making the total membership 14, in good standing.

In spite of many difficulties, and considering that the Branch only started public meetings in May of last year, we have had encouraging results, audiences averaging about 25, and many have become interested in Theosophy.

We have a study class twice a month, and have been taking Mrs. Besant's "Esoteric Christianity." This Spring we started an H. P. B. Training Class with 7 members, and have had greater success than we anticipated, as the members are much interested and are making real progress.

Our library is very small, comprising about 30 books, mostly standard Theosophical works, which we place at the disposal of the public at our open meetings. G. I. Watson, Sec.

Muskegon Branch—We have little to say further than that it has been a very quiet year. We have only added three names to our list, making nineteen in all. Weekly meetings have been held. Esoteric Christianity, A Study in Consciousness, and The Outer Court were the text books used. The latter part of June Mr. Jinarajadasa paid us a week's visit, giving three public lectures, and parlor talks each afternoon and two evenings, which were well attended. L. E. Booth, Secretary.

New Orleans Branch, T. S.—We have added only two members during the last series of meetings. Four of one family resigned, and several others singly, last winter. Our president and his family removed to Texas. We miss them very much. But we have a very able acting president remaining with us. We also lost by removal to Norfolk, Va., our leader and teacher, and her protegee, and another valued and useful member removed to Abbeville, La.

We have now fourteen members left. We held regular meetings in a hall rented for the purpose until June, when we voted a vacation, expecting to begin activities again after the convention. We have only a few dozen books,

mostly manuals, and loaned out, a small, neat book-case nearly full of magazines.

M. O. Hatton, Secretary.

Newark Branch, T. S.—Chartered April 14, 1908, with nine members. Result of series of lectures by L. W. Rogers.

Attendance has never been less than four and more often seven—always from three to seven visitors.

Present membership, ten.

Increase of one.

No decrease.

Meetings held once a week (none during July and August) with Mrs. Mary M. Dunn, of New York City, as teacher.

The Branch subscribes for 50 copies monthly of the Messenger, which the members distribute, gratis, among their friends.

The Secretary has a list of names—25 in number—of people who have attended lectures or class meetings or shown an interest in any way. To these people she mails the Messenger and other theosophical literature and invitations to visit the class meetings. As a result of this, one of these visitors has become a member. There is promise of more.

At present, (Aug. 10) the Branch is negotiating with the Unitarian Church of Montclair to have a lecture, or series of lectures, delivered before the Men's Club. Thirty five members of that church have been supplied with theosophical literature during the month of July.

A prominent Universalist minister of a very large city congregation has been kept supplied with literature and in a letter to one of the members expressed a desire to be informed when any lecturers came this way.

The finances of the Branch do not permit a library.

Mildred E. Kern, Secy. and Treas.

New York T. S. can report a condition of stable equilibrium. It is working steadily along lines which it believes to be conducive to the growth and welfare of the Section and Society, and feels assured that its own progress will coincide with the greater expansion.

Since last convention our membership list has decreased from seventy-eight to forty-four. On Dec. 29th twenty-six members resigned, with the object of forming another Branch. The usual lapses and demits have occurred, with corresponding admissions.

A great impetus was given to our public

work during March by the presence of Mr. Jinarajadasa, who gave a most successful course of lectures, attracting large and appreciative audiences.

The lending library numbers 484 volumes, 470 having been in circulation during the year. With our regular T. S. meetings, study classes and other methods of propaganda, we hope to extend our center of influence during the coming year, and achieve practical and satisfactory results.—Emilie B. Welton, Sec'y.

The Norfolk Branch, T. S.—Lost four members and added six during the present year. Total membership, eleven. Its Branch activities consisted of weekly meetings held at the Branch rooms. The Ancient Wisdom was studied during the year.

The Branch has no library, but President's library is kept at the Branch rooms and the books are freely circulated.

We had the privilege of a visit from Mr. Jinarajadasa in April. He gave one public lecture, one talk to the members and their friends, and one on Occult Chemistry before the Norfolk Pragmatic Club. His work among us was marked by its excellence and greatly appreciated.

Marie Poutz, Secretary.

Oakland Branch has added fifteen (15) members during the past year, lost five (5) by demit and one (1) by death.

The present membership is forty-two (42). The Branch has gained more new members this year and is in a more active condition than for some time past.

Public lectures are given every Sunday evening and an Enquirer's class is held once a week. There is also a class for ladies held one afternoon each week. The regular Branch meeting is on Wednesday evening.

The reading room is opened six afternoons in the week, and quite a number of books are loaned. The number taken out last month was forty. At present the Library contains four hundred and fifty books (450).

During the year one hundred and thirty-two (132) new books have been sold, thus making it possible to add constantly to our Library. Esther Pelton Talbot, Cor. Sec.

The Pasadena Branch, T. S.—Have admitted 7, lost 2 by demit, and 3 resigned. The present membership is 15.

Two regular meetings a week have been

held at the Branch room. On Thursday evenings informal meetings have been held at a member's home, to interest strangers. The meetings opened with music. "Man and his bodies" was read for an hour, followed by a social cup of tea and discussion. Much interest has been shown, and through it we have gained our new members.

Mr. Bruce Gordon Kingsley has given a number of lectures, also one by Mrs. Janet B. McGovern, all of which proved not only interesting and instructive, but very helpful to those who are striving to live a higher life.

Our Library contains a choice number of books and magazines, all theosophical and are well patronized by the members and interested public. We hope to add greatly to its number the coming year.

Peabody Lodge, T. S.—During the past year Peabody Branch Lodge has gained four (4) new members and lost two (2) old members, leaving us at the present time with a membership of twenty-four (24). One regular Branch meeting is held every Wednesday evening at 62 Washington Street, Peabody, and public meetings are held there every first and third Sundays of each month. Public meetings are held at the home of the President, 58 Water St., Danvers, every second and fourth Sunday evenings, and the Branch study class meets there, also, every Friday afternoon. A lecture centre has been opened in Salem and the meetings are on the first and third Sunday evenings of each month.

A study class meets at 36 Beacon Hill Ave., Lynn, every Monday evening, and the members of it are all looking forward to the formation of a Branch in the near future.

Our Library contains several copies of "Outlines," "First Steps" and the Manuals which are constantly in use, also in the Library or owned by different members, we have the full course leading up to the "Secret Doctrine" and all are in constant use.

Grace E. F. Hicks, Sec.

The Philadelphia Theosophical Society has had a fair year of progress along various lines. Its membership now numbers eighty-nine, there having been six resignations and fourteen suspensions (for non-payment of dues).

The free library and reading room are open every week day from 2:30 to 5 p. m., where a full line of Theosophical books are on sale,

the proceeds from which maintain the library, which is continually being augmented by the new Theosophic publications, as well as those of similar thought, so that with its magazine subscriptions it affords members and non-members who patronize it freely, the best of Theosophic matter.

The regular Thursday night Branch meeting continued its interesting class work of "A Study in Consciousness," and will complete that volume in the fall when it resumes its meeting.

On Saturday afternoon an Ancient Wisdom class was held, this discontinued during the summer. An intermediate class, held on Tuesday evenings, studying "Thought Power," has been a great success and continues its sessions during the summer, at last accounts the average attendance was twenty. This class has a monthly meeting, at which papers prepared by the students are read, the practice being designed to train the members for public meeting work.

On Wednesday evenings a class studied "First Steps in Theosophy." This class is also continued during the summer.

By request of a member residing in a city near by, a class was formed there, but is discontinued during the summer.

Mr. Privat of Switzerland gave us a very interesting lecture upon Esperanto during the early part of the year and several members secured a teacher and formed a class.—Emma Troth, Secretary.

The Pittsburg Branch, chartered Oct. 26, 1907, with thirty-five members, has been under the very able leadership of Mr. John Macmillan. For a year previous to this he had been meeting a few who were interested in Theosophy, helping them to know its teachings. Regular classes were formed, meeting twice a week at which he lectured. In the Thursday class "Ancient Wisdom" was used; but the Sunday class received help on Yoga Philosophy or its discipline.

The president of the branch was obliged to leave the city in Nov., but under his direction the class continued the work later using "Study in Consciousness," in its Sunday class. For younger students the vice president, Mrs. Jones, held a class on Monday afternoon, using "Ancient Wisdom" as the text book.

The members worked very hard. The effort has been rather to strengthen its own center than to do propaganda work. Many visitors

have attended the Thursday class and the interest manifested has been encouraging.

Over four hundred and fifty dollars worth of books have been bought by the members. A library has been started by gifts from the Branch and by using the commission allowed by the T. S. book concern.

The prospect is bright for the next years' work.
Jeannette M. Eaton, Cor. Sec.

San Diego Branch T. S.—San Diego Branch has gained two members and has lost seven—one by death. The present membership is fifteen.

A visit of ten days during the winter by Mr. J. H. Lapsley was much enjoyed by all.

We have had twelve meetings at the Branch room and four public meetings this last year. Two classes a week have been held, with some short breaks. The average attendance was four for the advanced class, and seven for the beginners' class.

The Branch room was given up on April 1st, and as yet no headquarters have been re-established.—Florence Schinkel, Sec'y.

San Francisco Lodge.—Since Aug. 15th, '07, San Francisco T. S. has lost 12 members by demit, resignation and by being dropped for lack of interest. Four new members were admitted and the present membership is 54.

The Lodge is active. It holds three meetings a week; one question meeting, the regular lodge meeting and a public lecture every Sunday night. There are three classes running constantly—one in the Headquarters and two at the residence of members. Propaganda is flourishing. The library is open four days in the week and we have 120 volumes.—Dora Rosner, Secretary.

Santa Rosa T. S. lost one member by resignation, two were demitted. Present membership fourteen.

Branch activities were confined to uninterrupted Sunday public meetings, inquiry meetings, and more or less regular study classes. The Lotus Circle was also revived. White Lotus Day was commemorated among members only. The propaganda box furnished a few books for the Healdsburg public library. A few books were purchased for the branch

library, which, though not large, is backed up by the private libraries of members.

Through this branch about \$75.00 went towards the new Adyar acquisition. The Hindu Girls' School box yielded also a contribution.

Mr. I. S. Cooper gave us two excellent public lectures.

A picnic was held on July 5, which was graced by a number of members from the San Francisco Lodge.—P. van der Linden, Sec'y.

Seattle Lodge, T. S.—At the close of last year there were in Seattle Lodge seventy-eight members. Fifteen were dropped for non-payment of annual dues. One resigned and we lost one by death. Six members have since been added, four by joining and two by demits, the present membership of the lodge being sixty-six.

The Seattle Branch holds two weekly meetings, an open meeting on Sunday evenings and the regular Branch meeting on Friday evenings for members. Both are well attended. There have been through the year four study classes. One conducted by Mrs. Wordell in "The Pedigree of Man" Mrs. Spear's in the "Ancient Wisdom," Mr. Max Wordell's class in beginners and the H. P. B. training class. All of these classes met weekly and excellent work was done in all of them. They have all been discontinued during the summer months.

Our library consists of 200 volumes. All with a few exceptions are loaned free to the public, forty being the average number out at a given time. A fine of ten cents for overtime, replaces lost books and adds an occasional one to the library. No systematic method of library increase is in operation at the present time.

Cordelia Wilkinson, Secretary.

St. Louis Lodge lost eight members by resignation, now having a membership of thirteen.

The activities consisted of a Sunday morning meeting for members only and two study classes open to the public on Wednesday evening and Saturday afternoons.

The library contains 78 books, which are kept in constant use by a large number of non-members who attend the study classes—C. F. Johnson, Sec'y.

The St. Paul Branch, T. S. has lost sixteen members, one of them becoming a member at large, and gained one. The present membership is forty-five.

"Ancient Wisdom" has been studied regular-

ly except on the first meeting of each month, when each member was expected to give something bearing on Theosophy which he had found in current literature.

The library contains 165 books.

Angie K. Hern, Secretary.

St. Paul, Minn., Aug. 13, 1908.

Spokane Branch has added eight new names to its membership roll since Sept. 1, 1907, one member has been reinstated, three have dropped out, and one removed from city, leaving thirty members in good standing.

The Branch has weekly study classes for members in "Ancient Wisdom" and "A Study in Consciences," with good attendance. Also a Wednesday evening class for the public, which helped to spread the Theosophic thought. We have had no lectures or workers outside of the Branch. Our Branch library, consisting of ninety volumes, has done efficient work in disseminating Theosophic teachings. The books are circulated freely, and more than thirty dollars' worth have been sold by the librarian since Jan. 1st. A nice collection of books was sent to the state prison and about three hundred pamphlets were given to the county prison.—Adah M. Rosenzweig, Sec'y.

Springfield Branch.—Since we obtained our charter in the fall of 1907 we have added six to our membership list. None lost.

The present membership is 24 in good standing.

We have an advanced study class, also a class studying the manuals, our classes are resting for the summer, but start up again Sept. 20th. The branch seems alive with interest and the probabilities are that we shall have three study classes all winter.

Our branch library is in its infancy, having only seven books, mostly of an elementary order.—Fred J. Hart, Sec'y.

It has been our pleasure to have Mr. I. S. Cooper give one lecture to a combined meeting of Springfield and Holyoke lodges in Springfield on Sunday evening, November 1.

The weather was raw and chilly, but a good representation were in attendance and all were delighted with his presentation of "Uses and Abuses of Psychism." His clear thought and expression were thoroughly enjoyed.

Mr. Cooper will have with him our outspoken and continued support as far as we are able

to make it known and we expect to see him doing a good work in his field of activity.—
Springfield T. S.

Frank M. Livingston, Pres.

Superior Lodge T. S.—Sept. 1, 1907, 21 members; gained during year, 2; demitted, 8; Sept. 1, 1908, 15 members.

Branch will resume regular weekly meetings Sept. 1, 1908.

The Branch library is in excellent condition and has been considerably increased during the past year.—Mary F. Somerville, Sec'y.

Syracuse Branch, T. S.—Mr. Jinarajadasa visited Syracuse Branch for a week in April. One public lecture was held in the Unitarian Church which was well attended by an appreciative audience. Five semi-public lectures were given in the rooms secured by the Branch. During the past year our Branch has given to the Syracuse Public Library a year's subscription to "the Theosophist" and "The Lotus Journal," also a copy of "Esoteric Christianity." The Branch has bought for distribution one hundred copies of April Messenger.

The Branch Library is at the home of the president and consists of some twenty volumes of theosophical books and two years' numbers of "The Theosophist." This is supplemented by quite a fair sized theosophical private library of two members who find all the opportunities in their power for lending same.

Fannie C. Spalding, Secretary.

Tacoma Branch T. S.—In the last year Tacoma Branch lost six members. The present membership is twenty-five. At present the Branch is holding meetings on Thursday evenings, only. We are studying the Ancient Wisdom and strangers are invited to attend. We have a library of about 125 books, which are loaned to those who are interested.—G. A. Weber, Sec'y.

Vancouver T. S. was reorganized in December, 1907, with a membership of 22, four having dropped out since last year, and five having been added, making the present membership 27, as against 26 last year. Weekly branch meetings have been held, with an average membership of about 10. Text books, "Ancient Wisdom." Seventeen new books have been added to the library, making a total of 71. Books loaned out since January, 1908. The library, which is open to the public daily.

is doing good work in the way of propaganda. Inquirers come in almost daily for books or information. This is one of the best means of reaching people who are earnestly looking for the Truth.—W. H. Y.

Washington T. S. has lost one member by death, one by resignation, one demitted to the Kansas City Branch, one to Seattle Lodge T. S. In October, 1907, six members were demitted by the Washington T. S. to form the Capital City Branch, and later two more were demitted after the latter branch was chartered, November 1, 1907.

The Washington Branch has now fifty members.

Except on the last Sunday of the month meetings were held each Sunday for the study of Astral Plane, Man and His Bodies, and De-rachanic Plane, which were free to visitors.

On the last Sunday of each month a public meeting was held, when selected lecturers were read by a member, and one original lecture on Yoga was given. On Thursdays a class for inquirers was held, using "Outlines of Theosophy" and "Man and His Bodies." On Friday an advanced class in Bhagavad Gita was ably conducted. On Thursdays, a class in Esperanto was taught by a capable teacher. During July and August, when no regular branch work is done, this class met informally. Pamphlets and leaflets on Theosophic subjects were distributed at public meetings, and useful books have been added to the library. Books are loaned to many non-members, and the reading room and library are open daily from 5 to 8 p. m. An attendant is in charge.

After the convention of 1907, the latter part of September, the Washington Branch entertained Mrs. Besant, the president, at its headquarters, 222 A. St., S. E., for two days, where lectures were given to members and their friends, and one public lecture at Masonic Temple to a crowded house.

Mr. Jinarajadasa visited the Washington and Capital City Branches in April, 1908, and held united meetings. Great interest was shown by the large attendance at all of the meetings.

The past year has been a profitable one to the Branch.

Yggdrasil Branch, Minneapolis, gained no new members during the year and lost one by

resignation. The Branch has at present twenty-three members in good standing. During ten months of the year there has been held two weekly meetings, one for the public on Sunday afternoon, and the regular Branch meeting on Thursday evening, besides every two weeks a study class conducted by Mr. Linton, of St. Paul, where the study of the Pedigree of Man was taken up. The Path of Discipleship has been used for reading and discussion at the branch meetings. The Branch library consists of about 100 bound volumes besides a number of magazines and pamphlets. About twenty-five volumes are in the Scandinavian languages, as the Branch particularly endeavors to reach the numerous Scandinavians of this city. The books are loaned free to non-members for two weeks after which they may be renewed for two weeks more. At present Mrs. M. E. Griswold of Seattle is delivering a course of public lectures at the Minneapolis T. S. which is attended by members of the other branches also. Aside from this no T. S. lecturer has visited us during the past year.

Lena G. Holt, Secretary.

"Relief Committee of the Interstate Branch." Mrs. Grace Shaw Duff, Chairman, 250 West 14th Street, New York City, will be glad to receive partly worn clothing, new garments and "comfort bags" for Christmas.

The demand for material of this kind far exceeds the supply thus far and Mrs. Duff would be glad to receive the assistance of any other branch or individuals inclined to co-operate in the work of aiding some of the poor of New York City.

Mrs. Duff is willing to correspond with any one wishing to establish a like Center in their city.

If you are interested in the success of the work for which propaganda funds are being raised, please write out and send to Mrs. H. T. Felix, 3291 Malden St., Chicago, with the blanks properly filled out, a form like the following:

I agree to contribute the sum of \$.....
monthly or annually to the General or Field
Propaganda Fund, for a period of.....
....., Name.....
....., Address.....
....., Date.....

Notes

Mr. W. J. Colville of London is to deliver a course of seven lectures for the benefit of Capital City Branch in the near future.

Dr. Frederick Jones Bliss, the eminent archaeologist, is to deliver the Bross Lectures at Lake Forest University, November 30 to December 14. Topics of great interest to Theosophists are Religion in the East, The Era of Missions and Islam.

The Delineator for October continues its articles on the subject "Are the Dead Alive?" by Fremont Rider. Many interesting pieces of information are contained in these articles pertaining to the study of psychology as it is proceeding in Europe.

John R. Meader has an article in November number of the Bohemian Magazine entitled "The Ghost Hunt of Science."

Miss Anna Kamensky informs us that the Russian section of the T. S. was authorized November 17, 1908, to conduct its work as the legalized Russian Theosophical Organization. Miss Kamensky is secretary of the organization.

Mr. Irving S. Cooper has been lecturing in Anaconda, Mont., with great success. The newspapers have been giving him generous notices and Mr. Catlin of that city, who has been so active in our cause for a long time, is much charmed with his earnestness, his pleasing address and his strong intellectual grasp of the intricate problems of Theosophy.

Centers

Mrs. Dora H. Thompson has established a center at 4113 West 50th Avenue, Berkeley Heights, Denver, Colo.

Mr. Chas. Swigart has established a center at 106 10th Street, South, North Yakima, Wash.

Mr. Eugene W. Munson has established a center at Roswell, Idaho.

Miss Eugenie Honold has established a center at Abbeville, La.

A new branch is to be established at Pittsburg, Pa., to be known as Iron City Branch. The application was signed by Mrs. Mary V. Jones, Mary R. Stutz, Henry G. Harvey, Mary S. Welsh, Maude Palmer, Marie C. Deeley, Josephine R. Stutz, Hugh Maclean Jones and Adah D. Thomas.

At the annual meeting of the Chicago

Branch, held Dec. 9, 1908, the following officers were elected:

President, Edward H. Alling; Vice-President, David S. M. Unger; Secretary, Miss Julia K. Somer; Assistant Secretary, Mrs. Emma K. Walker; Librarian, John C. Myers; Treasurer, A. B. Grossman.

Board of Trustees, Dr. Mary W. Burnett, Mrs. Kate G. Hill, Miss Mary Adams, Mr. Edward H. Alling, Mr. David S. M. Unger, Julia K. Somer and A. B. Grossman

ILLINOIS PROPAGANDA LEAGUE T. S.

This league was formed October 17th, 1908, with the purpose of doing propaganda work in Illinois, especially to establish new centers and branches in the larger Illinois towns, such as Evanston, Elgin, Joliet and Bloomington. A circular letter was sent out to all Illinois members, asking for funds to carry on the work. Mr. L. W. Rogers, who gave a course of lectures in Handel Hall, Chicago, was willing to cooperate with the league and to give a course of lectures in each of the above named cities, provided the league would prepare the field and relieve him of the business management.

By such an arrangement Mr. Rogers would have been able to deliver three or four lectures a week in different points of Illinois. So far only twelve of three hundred members have responded and about \$25.00 has been collected, which will be used for a course of lectures in Joliet, with the view of establishing a branch there. The officers of the Illinois Propaganda League T. S. are as follows: President, Mr. F. S. Hurd; Secretary, Miss Irene C. Armour; Treasurer, Mrs. Harriet T. Felix; Organizer, Chas. Ludovic Gutmann.

FORETELLS—

One of the members of our Chicago branch tells an interesting experience that recurred repeatedly during her childhood, which sounds very much like a memory of a past life.

She says: "When I was a child I was very active; very much of a tomboy. During my quiet moments, however, the following vision always came to me, not before my eyes, but within me.

My present personality disappeared and I became another, the woman whom I shall describe; a fine summer day; a field in the country with rolling ground sloping upward towards a low hill. It was a battlefield. On

it was an army. Beyond the hill, out of sight, the enemy was known to be lying.

I was a woman with long, flowing fair hair; long flowing garments, either white or very light colored; with bare limbs and sandals, and no head-dress.

I was horse-back, charging up the hill with the army, with right arm upraised and spear in hand; my head turned backward to the left, and the left arm beckoning and urging the others on, on.

I felt all the enthusiasm of the charge and all the wild excitement of the battle.

After I was fourteen years old the vision left me, but all my life my love has been for the epics. I care nothing for the lyrics. I am a hero-worshipper."

"IN NO STRANGE LAND."

"The Kingdom of God is within you."

O world invisible we view thee,
O world intangible, we touch thee,
O world unknowable, we know thee,
Inapprehensible, we clutch thee!

Does the fish soar to find the ocean,
The eagle plunge to find the air—
That we ask of the stars in motion
If they have rumor of thee there?

Not where the wheeling systems darken,
And our benumbed conceiving soars!—
The drift of pinions, would we hearken,
Beat at our own clay-shuttered doors.

The angels keep their ancient places:—
Turn but a stone, and start a wing!
'Tis ye, 'tis your estranged faces,
That miss the many-splendored thing.

But (when so sad thou canst not saddar)
Cry:—and upon thy so sore loss
Shall shine the traffic of Jacob's ladder
Pitched between Heaven and Charing Cross.

Yer, in the night, my Soul, my daughter,
Cry,—clinging Heaven by the hems:
And lo, Christ walking on the water
Not of Genesareth, but Thames!

—Francis Thompson. (d 1907.)

Mrs. L. Jennie Miller, president and founder of Huntington Lodge, T. S., passed away from us August 19th and her body as cremated August 21st at Mount Auburn Crematory, with appropriate services at which many friends were present. It was a perfect day—cool and sunny—when we paid the last loving offices to her who had been a guide, teacher and friend to so many—a day that matched her own bright, sunny temperament.

It seems fitting that a few words of the life of so earnest a Theosophist and worker for humanity should be recorded.

Mrs. Miller was a teacher of the voice and of health culture for many years. As a pupil in the early days of Dr. Guilmette, Lang, Emerson and others, she used the knowledge thus gained to evolve a system which was eminently successful with her pupils, and should have made her more widely known, but her large and generous heart always stood in the way of fame and financial return. Many poor, aspiring pupils have been trained by her gratuitously, or, when success had arrived, would she be forgotten as the one who had laid the foundation and builded the structure of it.

Mrs. Miller was always identified in some work for humanity among the poor, the suffering and the degraded—in the hospitals with flowers and music, the prisons, the training of waifs from the street, the drunkard and discharged prisoner—many can and do bless her as the one who held out her hand to encourage, to strengthen, and to save, with her splendid optimism, and joyous whole-hearted service she has lifted many souls out of the depths of despair from sorrow or sin; from a mind or body diseased. The principle of true brotherhood was an active power in her life long before she knew the truths of Theosophy. Since the days when she, as a pupil of Dr. Guilmette, first learned from him of the wonders of eastern lore, Mrs. Miller has eagerly sought and grasped every opportunity to gain knowledge of Truth; and from many sources she has found a part but never the satisfying whole, until a few years ago she came into an intimate knowledge of Theosophy. Then, indeed, she realized she had found the goal she sought. She joined the Dharma Lodge of Newton Highlands, where she first received the

light. Here she was an earnest and active member, seldom missing a meeting, coming in storm and cold, though the distance is considerable, until the spring of 1904, when the Huntington Lodge was formed.

Mrs. Miller was a natural teacher, and as her enthusiasm grew by the earnest study of Theosophy she could not help giving out its truths to all with whom she came in contact, pupils and friends alike. Gradually there gathered around her in her studio a small but interested class, which at last formed the Huntington Lodge with ten charter members. Its first meeting was held on "White Lotus Day," May 8, 1904, in Mrs. Miller's studio in Huntington Chambers.

The study of the Gita and her love for it, grew with her growth in the "Ancient Wisdom," and she became a Krishna devotee—her whole life centering in that and her beloved Lodge, to the building up of which Mrs. Miller gave her best powers. In the many weary days of her last protracted sufferings, when she could not read her precious "Gita," she found her comfort in holding and pressing in her hands the little book, worn and frail from much loving use and study.

With Mrs. Miller's devotion to Krishna it was very natural that her classes should be led along that line of study, and that the new lodge should be dedicated to Him and His service, and she never failed to have one or more classes in its study. Devotion was the key-note of the Huntington Lodge, but while Krishna was the ruling thought, its founder, reared in the Catholic faith, never forgot the Christ or the revealed religion of our own Bible. In the Sunday devotional service (which is thought to be unique in its way), the Bible and the Gita were always read as a part of the service, and the "Imitation of Christ" was a familiar book. One year the lesson of the day was a comparative study of the Gita and Bible, given to prove the same underlying thought, and the same Divine Source. Another year, the lesson was taken from Esoteric Christianity. This blending of the teachings of the Christ and Krishna was the result of a settled conviction in the president's mind that such a work was needed to help those brought up in the devotional atmosphere of the Christian church, to receive and accept the "Ancient Wisdom" as coming from the same High Source, Whose teachers and Saviours were all sent with the same message to man, the mysteries of which were lost by the Christian

church, and which Theosophy is now come to restore.

This work has certainly proved of value, the attendance at the Sunday services grew to the full capacity of the room, and in the four years of lodge work the membership increased from ten to fifty, some of whom are true Christian Theosophists. A few words quoted from a letter of one of these will speak for itself—"Mrs. Miller's going seems an irreparable loss to me, for she was the first religious mystic I ever really knew, and she made religion real to me. She was my teacher and guide, and through her I learned that what had seemed unreal was the Real."

During the last year of Mrs. Miller's work in the Lodge (1906-7), while never neglected or allowed to wane in its interest, was, after a time, perceived by those nearest her, to be done with a greater effort and a gradual weakening of bodily strength. It was hoped the long summer vacation of three months would restore her, and it came, therefore, to all as a great surprise when we learned early in August of her having undergone a serious operation in the hospital. Then followed the slow progress of months, alternating our hopes and fears. In late February Mrs. Miller seemed much better and returned to her studio to take up her work the first of March, 1908, with weak hands, but indomitable spirit. But the weakening physical powers at last conquered the strong will and the lodge work closed with May. The studio was given up and our president removed to the country, where she steadily declined and was brought back to Boston in July to St. Elizabeth Hospital, where her days ended.

Her beautiful spirit won the hearts of all in the hospital, and she was given the service of love as well as of duty.

Mrs. Miller's sister and some one of her friends were constant in their care, supplementing the ministrations of the Sisters and nurses, but all was in vain to restore. After weeks of suffering and weakness she was released from her earthly dwelling to take up again the work she loved on higher planes.

A few words may be said of that which has been left in trust.

The members of the Huntington Lodge are of one mind in their desire to hold sacred the object for which it was conceived and organized, hoping always to keep the ideal before them, nor letting it lapse for lack of faithful endeavor, namely, "Devotion to Krishna and His Service." The work will be made as nearly as possible to follow the plan of Mrs. Miller,

though bereft of her winning and inspiring presence. Therefore the comparative study of Bible and Gita has been continued on Sundays, and a class has been formed in the study of the Gita according to a plan devised by the leader who has made it a study of years, and whose strong desire is that the Lodge shall hold sacred to the memory of its president and founder the glorious "Song" of Krishna the Avatar.—Harriet E. Shaw.

Emma S. Brougham passed to higher life from her earthly home, 4940 Washington Ave., Chicago, on the 23d day of October last. Mrs. Brougham was a valued and indefatigable worker in the promulgation of Theosophical doctrines, and was, for some time, editor of The Theosophical Messenger. The loss sustained by reason of her demise is compensated, in a measure, by the valuable acquisition thus made by co-workers on higher levels. 'Tis true that she has stepped beyond the visual range of such eyes as yours and mine, but she lives, and will live forever.

Mrs. Orpha Bell, president and founder of Holyoke Branch, passed away September 22, 11:15 a. m. Her physical body was cremated at Forrest Hills crematory, Boston, Mass., September 24, 1908.

Holyoke Branch has lost its most valuable member, one that was faithful unto the end to its interests. Through her Theosophy was brought to western New England.

CLIMBING.

Who climbs the mountain does not always climb.

The winding road slants downward many a time;

Yet each descent is higher than the last.

Has thy path fallen? That will soon be past.

Beyond the curve the way leads up and on.

Think not thy goal forever lost or gone.

Keep moving forward; if thine aim is right

Thou canst not miss the shining mountain height.

Who would attain to summits still and fair,

Must nerve himself through valleys of despair.

—Ella Wheeler Wilcox.

At the Hahnemann Hospital in Philadelphia, Mrs. A. P. Warrington passed peacefully into the Invisible on the morning of Friday, November 6, 1908, after a few hours of critical illness. During her last moments, she was quite alone with Mr. Warrington and the devoted physician, and her passing was both peaceful and beautiful. On the following morning, there was a service by Rev. Dr. Carl E. Grammar, according to the ritual of the Episcopal Church, of which she was a member, in the presence of the family and a few closest friends, and the body was then taken to the Crematorium in the lovely Chelton Hills Cemetery, where a brief service was read by Mr. Warrington before it was committed to the flames. This latter service consisted of all of the beautiful Crematorium Service appearing at the end of the booklet some time ago published by Mr. W. J. Walters, of San Francisco, except the poem, "After Death in Arabia," which was felt to be too graphic in some of its expressions for western sensibilities. At night the family traveled with the tiny box of ashes to Norfolk, and at noon the next day, the immediate family and servants drove to the cemetery where, after brief invocations by Mr. Warrington and Mrs. Warrington's sister, he deposited in the earth the last evidence of the purified body, and then covered the little mound with the many tributes of flowers sent by loving friends. From this household a soul has not gone, but in it a new spirit has been born, whose hovering presence will shine ever more brightly than when it shone through the sunny, suffering form that has now returned to the mother of forms that claimed it.

Irving S. Cooper has been lecturing since the convention in Freeport, Buffalo, Rochester, Albany, Boston, Melrose Highlands, New York, Newark, Springfield, Detroit, Grand Rapids and Battle Creek. Between Nov. 22 and 25, he will speak for the Kansas City Branches and on Nov. 29 and 30 for Butte and Anaconda, respectively. After that it is possible that Mr. Cooper will go direct to Seattle, although at the present time this has not been definitely decided.

Dr. Steiner's "Way of Initiation"

An English edition is just being issued in book form of Dr. Steiner's articles in *Lucifer-Gnosis* on "the Gnosis of the Superphysical Worlds," under the general title of "The Way of Initiation." The work of translating these valuable articles for the pages of "The Theosophist" was undertaken by some members of the H. P. B. Lodge, London, and the book is now issued under the general editorship of Mr. Max Gysi, as a revised reprint of these. Some biographical notes on Dr. Steiner, which were penned by Mon. Edouard Schure, the well-known author of "Les Grands Initiés," by way of introduction to his French translation of Dr. Steiner's book "Christenthum als mystische Thatsache" preface the work: these are translated by Mr. Gysi's circle of friends, and are of deep interest.

M. Schure concludes his impression of Dr. Steiner with this striking passage:—"Standing before those deep clear-seeing eyes, before that countenance hollowed by inward struggles, moulded by a lofty spirit which has proved its balance on the heights and its calm in the depths, my friend exclaimed, "Behold a master of himself and of life."

Mrs. Besant contributes a foreword to the book, commending it to the consideration of the Theosophical world as worthy of study, and, with her wonted large-mindedness, pleading sympathetic understanding rather than antagonistic criticism from those who may find its teachings somewhat divergent from that which they have already embraced. Our President speaks of the author as "the natural heir of the great German mystics," and as adding to their profound spirituality the fine lucidity of a philosophic mind."

Turning now to the book itself, we find eight chapters, with the following titles: "The Superphysical World and its Gnosis," "How to attain Knowledge of the Higher Worlds," "The Path of Discipleship," "Probation," "Enlightenment," "Initiation," "The Higher Education of the Soul," "Condition of Discipleship." In the first chapter, Dr. Steiner very forcefully urges the reality of the superphysical worlds, and the fact of the mystical consciousness. The next chapters are devoted to an exposition of the methods by which this gnosis is to be achieved.

Stated very briefly, Dr. Steiner's methods is that of penetration into the essential being of natural objects, such as flowers, crystals, animals, and gradual expansion of the consciousness by entering into the heart of nature. In the chapter on initiation our author gathers up, as it were, the preceding chapters, and shows how the developed faculties of the "probation" and "enlightenment" periods are to be employed in dealing with the ordinary affairs of life. These faculties, and their use, evidently correspond to the Eastern *viveka* or discrimination, the faculty by which the particular SELF in man recognizes the Universal SELF in nature, the one flashing forth to the other, as the two poles of the electric arc, piercing beneath the mayavic illusion of the external and transient form.

In chapter eight we have laid down seven conditions of discipleship, seven steps, as it were, upon the Path of Probation. They may be summed up as follows:—(1) Bodily and spiritual health, (2) the realization of oneself as a single link in the universal life, (3) realization of responsibility for thoughts and feelings, (4) development of equilibrium, (5) perseverance, (6) gratitude to man and nature, (7) the synthesis, or gathering up, of all these former qualities. This last stage is one entirely, in consonance with occult teaching, for this synthesis of the whole of the antecedent practice always precedes the taking of another step on the path of progress, or the expansion of consciousness from one plane to the plane beyond.

Dr. Steiner's book, as indeed his whole system of teaching, is suggestive and expansive, rather than of the detailed text-book order. He approaches his subject from above, and does not work upon the system of patiently cataloguing fact after fact as seen from below. His is a book, not meant to be taken *au pied de lettre*. Hence those who read it with the eyes of the flesh will probably not understand it, will find little to "grip hold of" in it, and will probably form many mistaken impressions by taking literally statements which are really couched in the symbolical mode. Those, on the other hand, who read it with the eyes of the spirit, will derive much of value from it. Just as the successive stages in the "Ascent of Mount Carmel," so graphically portrayed for

us by that Prince of Mystics, St. John of the Cross, are within the experience of every mystic, so are the stages mapped out by Dr. Steiner within the cognizance of every candidate on the path of occult development. The mode of expressing these supernatural experiences in ordinary physical language is bound to vary, some choosing the symbolical mode, others the more intelligible though less facile and suggestive scientific mode. This must needs be; for, after all, what are words but the symbol of thoughts?—only those who themselves have participated in these glimpses of the higher consciousness know the fullness of the content thereof.

Dr. Steiner is to be congratulated on a very interesting book, and Mr. Gysi and his friends on an admirably free yet faithful translation.

—James I. Wedgwood.

The Century Magazine, November, 1908, contains an interesting and valuable article entitled "A Conversation on Music with Paderewski."

The critic's remarks are likely to fall into the stereotyped ways of critics and connoisseurs. Artists themselves, however, less trained in the matter of criticism than in the modes of production and in the goals which they themselves as practitioners of their arts wish to reach, are likely to form notions in regard to art in general which are strong, clear and more or less praiseworthy. It is, of course, the artist, who, to a great extent, determines the course of art, so far as the views of the ordinary physical plane observer are concerned though we Theosophists recognize that the trend of his efforts varies not only with his personality but with the characteristics of the epoch in which the artist and his patrons live. Thus, we account for the remarkable differences between the architecture, let us say of Egypt and that of Greece; individuals represent, therefore, varying views of art and its purposes.

M. Paderewski has played so important a part in the history of music during the last few years throughout the entire civilized world that his notions of musical art are of high importance and in this article we catch a glimpse of his artistic proclivities, which is most interesting.

Probably the most interesting of his remarks is the following:

"Music expresses, first of all, sadness rather than joy. The first music was song. When people are sad and depressed, and therefore quiet and indisposed to activity, then they sing. Their state of quiescence, undisturbed by bodily emotions, is favorable to song, and song is thus the natural means of expressing melancholy and grief. When people are full of joy, then they cannot sit still; they must let off their surplus energy by violent physical emotion; and so dance is the expression of joy. But the quiet mood comes oftener than the lively one, and in music song comes before dance."

We cannot quite agree with him that music expresses first of all sadness rather than joy. Perhaps the statement is not one which he would have made if he had written out the article for himself. No one who has read the two poems of Milton, *L'Allegro* and *Il Penseroso*, can have failed to feel with Milton the difference between joy and sadness. We cannot say that we dislike to enjoy joy nor can we say that we are happy in the consideration of sadness. At the same time, the feeling which we have in the grave consideration of the serious problems of life, is more pleasing to the contemplative nature than the transitory pleasure of momentary exhilaration; each of these states of pleasure has its place in our lives; each should have due consideration. So, no doubt, music finds its larger field in the impression of the deeper phase of human nature and feeling.

It is interesting to recall the impressions which one has had of Mr. Paderewski's own representation of tonal art. His performances invariably arouse not only those emotions which we would technically class as belonging to the movements of the astral body, but also those which we would unhesitatingly refer to the state of consciousness involved when the buddhic vehicle is stirred. This means, of course, that Paderewski belongs as a practitioner to the class of workers who are striving unconsciously, perhaps, for the highest things; actually lifting humanity by showing them the higher states of consciousness, which they may attain under proper influence and enabling them to leave behind, at least for the moment, the grosser things of physical life. The great and recondite compositions, when studied for the sake of their appeal to the highest within us, can be of greatest service in this respect.

The Bible of Nature. Five Lectures Delivered Before Lake Forest College on the Foundation of the Late William Bross by J. Arthur Thomson, M. A., Regius Professor of Natural History in the University of Aberdeen. Charles Scribner's Sons, New York, 1908.

The Bross Foundation is due to the donation a number of years ago of the sum of \$40,000 to the trustees of Lake Forest University which was to enable the trustees occasionally to employ one of the well-known scientists of the world to discuss in the course of lectures topics of interest in science, history or the Christian religion. The present volume is one of a series pertaining to that provision, which consists of a series of five lectures delivered by Prof. Thomson as indicated in the title above.

The Wonders of the World are placed before the reader in a new and most interesting way.

The general topic of the Wonder of the World is discussed from a point of view at once scientific and poetic and would well bear reading.

In his second lecture upon the History of Things occurs the following paragraph:

"The antiquity of things.—One of the most obvious results of the study of nature is simply the conviction that everything has a long history behind it. 'Everything', as Bagehot said, 'has become an antiquity.' The human race seems to be several hundreds of thousands of years old, and yet man is a creature of yesterday compared with many of his present companions upon the earth. How long it is since the earth became fit to be the cradle and home of life we do not know, but it must be reckoned in millions of years. One enthusiastic calculator has stated, with almost painful precision, that the earth is 861,000,000 years old."

His point of view differs from our own fundamentally in his quotation of the despairing line:

"Ins Innre der Natur dringt kein erschaffner Geist."

We, of course, believe that a created spirit can penetrate into the very essence of nature but not by the methods of modern science.

On page 191, we find the following interesting paragraphs:

"As to the antiquity of the human race, it is certain that men lived in Europe at a time when the mammoth and rainoceros, hyaena and lion, frequented these parts. From the situation in which palaeolithic implements have been found, it is inferred that these must have been dropped from their makers' hands at least 150,000 years ago. And these implements were not the work of novices; in their well-finished form they compare favorably with some of the results of twentieth-century handicraft. But ever so much older than those palaeoliths are the coliths. They probably take us back to 300,000 years ago.

Another line of argument is this. It is certain that Man could not have arisen from any of the existing anthropoid apes; it is a vulgar error to suppose that scientific interpreters ever made any such suggestion. It is likely, however, that Man arose from an ancestral stock common to the anthropoid apes

and to him. It therefore seems justifiable to date the antiquity of the human race not later than the time when the anthropoid apes are known to have been established as a distinct family. This takes us back to Miocene ages, and that means many hundreds of thousands of years ago."

Theosophists will, of course, take an entirely different view, maintaining that the anthropoid apes are rather an offshoot of the human species due to crossing between exceedingly primitive man and the lower animals.

Professor Thomson takes a conservative view of modern science; his holding up of man's place in nature, but he fulfills his promise of presenting to us an interesting and readable account of the Wonders of Nature. He well concludes his work with the familiar quotation from the "Meditations" of Bacon:

"This I dare affirm in knowledge of Nature, that a little natural philosophy, and the first entrance into it, doth dispose the opinion to atheism, but on the other side, much natural philosophy, and wading deep into it, will bring about men's minds to religion."

Religion and Medicine. The Moral Control of Nervous Disorders, by Edwood Worcester, D. D., Ph. D., Samuel McComa, M. A., D. D., Emmanuel Church, Boston, Isador H. Coriat, M. D. New York: Moffat, Yard & Company, 1908.

This book on *Religion and Medicine* has been written by three persons jointly interested in the well known work of Emmanuel Church, Boston. It will be recalled that for some time a movement, known as the Emmanuel Church Movement, has been in progress in which it has been attempted by the persons, whose names appear as the authors of this work to utilize some of the recent studies of psychotherapy in the treatment of diseases together with legitimate methods of every day enlightened medicine.

These people have preceded their work of treating such diseases as hysteria, and functional nervous diseases by accurately studying the condition of each patient with reference to the status of the physical body. If they found that no organic disease existed, they were prepared to begin their treatment in one or more of a variety of ways, depending upon the faith and imperial knowledge of the action of mind upon mind.

Theosophists will be interested in a number of their cardinal opinions. Some statements quoted from this book will present their attitude:

"There is a marked tendency to dispense with the tedious processes of criticism and dogma and to return to the Christ of the Gospels and to accept His words in a more literal sense. One marked characteristic of this movement is a renewed belief in prayer; another most curious aspect of it is the confident expectation that religious and spiritual states can affect health and that physical blessing will follow spiritual exercises. . . . If the nineteenth century was materialistic and critical, the first half of the twentieth century promises

to be *mystical* and *spiritual*. . . . What if the present movement makes its appearance largely under the form of error and illusion? It is in this form that most new thoughts and all our older sciences have presented themselves in this world."

On page 11, the following statement is made:

"The metaphysical basis of Buddhism is complete negation, a denial of God, of prayer, of the soul, of immortality, in short, of all the elements which elsewhere constitute religion."

The usual criticism of Buddhism is here repeated, but the idea that Buddhism is complete negation, is, of course, absurd, as we all know that esoteric Buddhism rests upon the exact knowledge of the development of the soul and is probably that religion which, on the esoteric side, most clearly corresponds with the truth in regard to the evolution of man.

Speaking with reference to Christian Science, they make the following statement:

"As a matter of fact we have approached this subject from a totally different point of view. Our movement bears no relation to Christian Science, either by way and protest or of imitation, but it would be what it is had the latter never existed. We have taken our stand fairly and squarely on the religion of Christ as that religion is revealed in the New Testament and as it is interpreted by modern scholarship, and we have combined with this the power of genuine science. This we consider a good foundation—the best of all foundations."

The chapter's successively deal with the subconscious mind, suggestion, auto-suggestion, the functional neuroses, the causes of nervousness (heredity), the nervous system in health and disease, the diseases of the subconscious, the nature of hypnotism, psychic and motor re-education, the therapeutic value of hypnotism, the general principles of psycho-therapy, fear and worry, abnormal fear, faith and its therapeutic power, prayer and its therapeutic value, suicide and its prevention, the healing wonders of Christ and the outlook of the Church.

The authors' observations with reference to the fear of death are interesting and appear to correspond with the truth. They say that the fear of death, is as a rule, absent and proceed as follows:

"But as a normal and natural event, our end is probably as painless as our beginning. Medical science assures that no special misery is felt by the dying. Nature administers her own anæsthetic and the end is, as a rule, peace. Professor Osler in his Ingersoll lecture on "Immortality" says: "I have careful records of about five hundred death-beds, studied particularly with reference to the modes of death, and the sensations of the dying. The latter alone concern us here. Ninety suffered bodily pain or distress of one sort or another."

"The approach of the end may work grief and pain in the beholders, but to the dying, apart from accident or other abnormal forms of death, it is received not with resentment but with acquiescence and in the majority of instances with relief."

The forces made use of by Christ in his healing miracles, which are referred to in the New Testament, are not all of the forces which

Theosophists would consider he in all probability made use of. Faith and will-power alone would not suffice to explain all that was done by the Christ.

Their statements in regard to the religion of the world too are of some interest. They make the following statement:

"The religious world today is confronted by a very curious condition. We discern a general quickening of faith and a renewal of interest in religion on one side, and a diminution of the influence of the Church on the other."

They evidently hope that the introduction of practical benefits to men who devote themselves to religion will be of advantage to the Church in maintaining its hold upon the people.

This book is one of extraordinary popularity and is full of value and interest on account of their sensible treatment of a difficult subject which must, of necessity, engage the attention of thinkers during the coming year.

On the Witness Stand, Essays on Psychology and Crime, by Hugo Munsterberg, Professor of Psychology, Harvard University. The McClure Company, New York. Price, \$1.50; by mail, \$1.62.

This book by Professor Munsterberg is one of the most interesting which has appeared in recent years on the topic involved. Students of psychology are endeavoring to approach and study of the mind from the point of view of the five senses and from such reasonings as will carry them into the depths of the unknown. Occultists are making their entry into the regions of the unknown by developing new senses, which it is necessary for them to apply in their studies. It is, nevertheless, true that the field of the occult is in certain curious ways open to the inquirer from the physical plane side, using on the one hand his five senses; on the other hand his powers of reasoning. For a man who endeavors unselfishly to benefit mankind is likely to be aided by the Teachers Who are ever ready to help the world, provided the time has arrived for such information to be given out as the inquirer is seeking. Hence it is that those who endeavor to pierce the unknown regions in which exist the higher ethers which transmit light, electricity and other forces, meet with surprising success in analyzing conditions in those realms. Those who have read Mr. Leadbeater's article on Koilon will be surprised to find how his observations coincide with the conceptions of the philosophers of physical science. They are pleased with the fact that it is possible for investigators from two opposite directions to meet with results which are so similar.

Professor Munsterberg leaving for a time the subject of the measurement of the exact-

itude with which various impressions may be registered and transmitted, takes up the topics pertaining to the commonest observation which can be investigated by such observers as enter the common place guard room.

Many experiments have been made with reference to the accuracy of witnesses, who have been present at the same occurrence. The failure of men to report with exactitude under such conditions is astounding.

The following incident is quoted in illustration:

"A few years ago a painful scene occurred in Berlin, in the University Seminary of Professor von Liszt, the famous criminologist. The Professor had spoken about a book. One of the older students suddenly shouts, 'I wanted to throw light on the matter from the standpoint of Christian morality!' Another student throws in, 'I cannot stand that!' The first starts up, exclaiming, 'You have insulted me!' The second clenches his fist and cries, 'If you say another word—' The first draws a revolver. The second rushes madly upon him. The Professor steps between them and, as he grasps the man's arms, the revolver goes off. General uproar. In that moment Professor Liszt secures order and asks a part of the students to write an exact account of all that has happened. The whole had been a comedy, carefully planned and rehearsed by the three actors for the purpose of studying the exactitude of observation and recollection. Those who did not write the report at once were, part of them, asked to write it the next day or a week later; and others had to depose their observations under cross-examination. The whole objective performance was cut up into fourteen little parts which referred partly to actions, partly to words. As mistakes there were counted the omissions, the wrong additions and the alterations. The smallest number of mistakes gave twenty-six per cent of erroneous statements; the largest was eighty per cent. The reports with reference to the second half of the performance, which was more strongly emotional, gave an average of fifteen per cent more mistakes than those of the first half. Words were put into the mouths of men who had been silent spectators during the whole short episode; actions were attributed to the chief participants of which not the slightest trace existed; and essential parts of the tragi-comedy were completely eliminated from the memory of a number of witnesses.

This dramatic psychological experiment of six years ago opened up a long series of sim-

ilar tests in a variety of places, with a steady effort to improve the conditions. The most essential condition remained, of course, always the complete naivete of the witnesses, as the slightest suspicion on their part would destroy the value of the experiment. It seems desirable even that the writing of the protocol should still be done in a state of belief. There was, for instance, two years ago in Gottingen a meeting of a scientific association, made up of jurists, psychologists and physicians, all, therefore, men well trained in careful observation. Somewhere in the same street there was that evening a public festivity of the carnival. Suddenly in the midst of the scholarly meeting, the doors open, a clown in highly coloured costume rushes in in made excitement, and a negro with a revolver in hand follows him. In the middle of the hall first the one, then the other, shouts wild phrases; then the one falls to the ground, the other jumps on him; then a shot, and suddenly both are out of the room. The whole affair took less than twenty seconds. All were completely taken by surprise, and no one, with the exception of the president, had the slightest idea that every word and action had been rehearsed beforehand, or that photographs had been taken of the scene. It seemed most natural that the president should beg the members to write down individually an exact report, inasmuch as he felt sure that the matter would come before the courts. Of the forty reports handed in, there was only one whose omissions were calculated as amounting to less than twenty per cent of the characteristic acts; fourteen had twenty to forty per cent of the facts omitted; twelve omitted forty to fifty per cent., and thirteen still more than fifty per cent. But besides the omissions there were only six among the forty which did not contain positively wrong statements; in twenty-four papers up to ten per cent of the statements were free inventions, and in ten answers—that is, in one-fourth of the papers—more than ten per cent of the statements were absolutely false, in spite of the fact that they all came from scientifically trained observers. Only four persons, for instance, among forty, noticed that the negro had nothing on his head; the others gave him a derby, or a high hat, and so on. In addition to this, a red suit, a brown one, a striped one, a coffee-coloured jacket, shirt sleeves and similar costumes were invented for him. He wore in reality white trousers and a black jacket with a large red necktie.

The scientific commission which reported the details of the inquiry came to the general statement that the majority of the observers omitted, or falsified about half of the processes which occurred completely in their field of vision. As was to be expected, the judgment as to the time duration of the act varied between a few seconds and several minutes."

Professor Munsterberg discusses with great skill the following topics: Illusions, the memory of the witness, the detection of crime, the traces of emotions, untrue confessions, suggestions in court, hypnotism and crime and the prevention of crime. His work is of the utmost interest and Theosophists are recommended to read it as a powerful plea for calmness and accuracy of observation and for the critical analysis of the reports of others.

The Naturalization of the Supernatural, by Frank Podmore, author of *Modern Spiritualism, A History and a Criticism; Studies in Psychical Research; Apparitions and Thought Transference*, etc. G. P. Putnam's Sons, New York and London, The Knickerbocker Press, 1908.

This work by Mr. Podmore takes up the subject of psychical research from a somewhat different point of view from that which has heretofore been made use of by writers of Mr. Podmore's type.

Without wasting time in criticising the somewhat whimsical title under which the book is written, we may say that it deals with the researches of the Society for Psychical Research upon the topics of thought transference, hallucinations, poltergeists, spiritualism, communication with the dead, phantasms of the dead, haunted houses, messages received through trance and automatism, the case of Mrs. Piper, clairvoyance and prevision.

The point of view of Mr. Podmore is that of his co-workers, negative, critical and unsympathetic. It is a curious thing that unless one approaches the study of occultism in a spirit of sympathy, he will not obtain the information and instruction which he desires. So many barriers are placed between the world of our physical senses and the world of the super-normal, that we cannot help sympathizing with the idea of Bulwer Lytton's *Dweller on the Threshold*. While there is in actuality no dweller upon the threshold except it be the spirit of the lower self, yet it is almost impossible for the unsympathetic

observer to obtain conscious admission in the realms of the super-normal. When a man investigating these subjects systematically denies the plainest evidence which can be submitted to him of such obvious things as thought transference, he cannot expect to proceed much further into the mysteries of nature. It is a curious thing that our theory of the various higher bodies of men, affording as it does, so simple an explanation of the relations of man to nature and to God, is not accepted even as a working hypothesis by such writers as those related with the society for psychical research. Mr. Podmore has fallen into the same marsh as that which has engulfed so many of his predecessors.

It is, nevertheless, of great value to the cause of occultism that the topics touched upon by Mr. Podmore are receiving at least some sort of grave consideration. He brings forward a variety of records from actual experiences which will interest, we do not doubt, hundreds of readers, who, perhaps, would not be willing to consider the subject of occultism, if brought to their notice from other points of view. The world does not readily change its opinion in a few years with reference to the fundamental principles of psychology; yet within the lifetime of the Theosophic Society an enormous change has come over the thought of the world and it cannot be long before undeniable proofs of the actuality of those super-normal faculties of man and the conditions in which they can be used will be brought forward.

We commend the book unhesitatingly to those of our readers who are interested in the subject of occultism from the western scientific point of view.

Mr. Podmore refers to the exposure of Madame Blavatsky's phenomena. There is no necessity for us to refer to the answers which have been made to Dr. Hodgson's accusations against Madame Blavatsky. The best and most complete contradiction is that of Mrs. Besant,* which serves entirely to set at rest the boyish criticisms of the late Dr. Hodgson, who hastily condemned the work of the great occultist and endeavored, unsuccessfully, by the stroke of a pen, to render her life work nugatory.

*H. P. Blavatsky and the Masters of Wisdom.

Do your work on the lower planes of consciousness. Live within, ever on high!

FIRST OBJECT COMMITTEE.

1. Arranging study classes in Chicago and all places where there is no local committee at work. As soon as there is a study class in one locality a special committee may be set at work to do the propaganda for that particular locality. This committee must be in correspondence with the local committee so as to secure co-operation.

2. Arranging lectures on the subject.

3. Sending out or distributing propaganda material, explaining the usefulness of Esperanto from the idealistic and realistic viewpoint, its history and progress in the world.

4. Teaching Esperanto by correspondence.

5. Writing articles on Esperanto with the objects of sending them to Theosophical Journals for insertion.

1. Working up of our Theosophical terminology for insertion in the large Esperanto dictionaries.

2. Translating or having translated articles on our philosophy with the object of sending them to Esperanto Journals for insertion.

3. Translating or having translated and published Theosophical books.

1. Introducing the subject to Theosophical Journals, elucidating it from the idealistic and practical view-point.

2. Corresponding with individual members of the T. S. of all countries.

3. Putting the subject, through members of that particular section, before the different sectional Conventions.

This outline shows, that the work of the League is eminently theosophical and that it well deserves the help of every one that is interested in the spread of our philosophy as well as in universal brotherhood. The question should not be: "What can I get out of it?" but: "How much can I help?" The annual dues of the League are \$1.00. The pamphlet "Esperanto and the Theosophical Esperanto League," as well as all other information will be sent on application. Address Theosophical Esperanto League, 426, 26 Man Buren Street, Chicago, Ill.

Chas. L. Gutmann.

DEFENDING H. P. B.'S RECORD.

The unfavorable references to H. P. B., emanating at intervals from various writers on psychic subjects, who are usually unqualified eulogists of S. P. R. proceedings, past and present, suggests this article. These references, in spite of their ludicrous inaccuracies, have the quality of imparting a certain vitality to the quite prevalent delusion that H. P. B. was an exposed impostor.

It seems most desirable that every Theosophist be fully equipped for the work of overcoming this popular fallacy and converting these misleading writers from the error of their way.

To this end each member at large and at least, each branch should be provided with a copy of Mrs. Besant's little book. "H. P. Blavatsky and The Masters of the Wisdom."

A knowledge of spiritualism and some familiarity with S. P. R. proceedings, together with an intimate acquaintance with the career of H. P. B., is exceedingly advantageous.

However, if one has only a limited fund of this general knowledge and still is the possessor of the little book in question, he will find himself well equipped for defence and conquest.

F. E. Martin.

The Army and Navy Journal of November 14 reports that a series of laboratory tests have been made to determine how far the penetrability of the sun's heat rays can be modified by the colour of clothing. As a result the War Department has decided that the troops in the Philippines are to wear orange coloured underwear. Orders to this effect were issued November 12 and 5,000 suits and 5,000 hat linings ordered shipped by the Quartermaster's Department to Manila.

FORGET THYSELF.

Forget thyself, if thou wouldst love
And know the joy of life above.
Forget thyself, if thou wouldst know
The voice divine that whispers low.
Forget thyself, when worn with strife
For it will give thee newer life.
Forget thyself, for it is good
To lose thyself in brotherhood.
Forget thyself, and what thou art
And wisdom, joy, and truth impart.

—F. W.

Children's Department

*This department is conducted by Laleta,
3291 Malden Street, Sheridan Park, Chicago,*

ran into the house after him and wanted to catch him, but he had disappeared—and we never saw his again.—E. H. F.

The Tomte.

The fairies who inhabit that distant country of the North, Sweden, are called the Tomte. Every family is supposed to have such a Tomte to guard its happiness and watch over the well-being of the children. On the farms a Tomte is also supposed to live in the barn as the friend of the cows and the horses. On Christmas eve the people leave a dish of boiled rice in their barns for the barn Tomte, so that he, too, may not be forgotten, but share the "good will of men."

Another pretty old custom still practiced by the people at Christmas time when everything is covered with snow, is to set out a sheaf of some grain, generally oats or rye, saved since harvest for the purpose. For the sparrows, the sheaf is tied to a pole which is then stuck in the snow. You should see the good times the little sparrows have! they twitter and enjoy their Christmas dinner all day long, until they tuck their little heads under their wings in the twilight, about three p. m. to sleep during the long winter night of the North.

One summer day four or five little children, of which the writer was one, sat in the court yard playing in the sand-pile, when they saw a Tomte come running in through the gate from the street. He ran around the corner of the house and entered it—for the old houses had their entrances from the court yards, never from the streets. This little Tomte looked just like a child five or six years of age, slender and graceful. He was dressed as all the Tomtes are pictured, namely, a suit very much resembling what we call a Buster Brown, dark grey in color, with a leather belt around the waist, not so loose as Buster's, though—and the inevitable red pointed cap, that, that kind of fairy always wears. He had grey stockings and black slippers; but his face I cannot describe very well, for he ran so fast that his feet scarcely touched the ground, so we had no time to notice. I saw, only, that he was pretty and looked airy and pale. We all

A Happy Experience

Little Ma-Nee's mother one night recently went peacefully to sleep, and never waked again. The people said she had died, but Ma-Nee knew better. She knew that it was only the body that had died, and that her dear mother was living a more glorious life than ever before, for she heard her daddy explain many times how that it is only the body that dies, and that a shining body takes its place that we can't see in this world, and that in this body those said to be dead continue to live and love and work. Not many days after her little mother had passed into the new world, Ma-Nee had the joy of knowing how true her daddy's teaching had been. She had come up to bed and her father had tucked her in and gone away, when just as she was falling asleep, she felt softly and gently some one's arms about her. Thinking perhaps her grandmother had come up-stairs to kiss her good-night, she looked up and asked: "Grandmother, is that you?" But the answer came, "No; I am your little mother!"—and no one was to be seen anywhere. When she heard these words she was filled with joy, for she had missed her mother a great deal, although she had never let any one see it, so much had she tried to bring comfort to others by being cheerful and bright. And it was not many minutes before the little one was asleep, and out in the dream-world, I am sure with her mother, where both can love and enjoy one another far more keenly than ever before. No doubt every night the mother eagerly watches for the passing of her little daughter from waking to sleep, so that they may be together again in the world beautiful, and learn of its wonders, and how to help others to be good and true.

A. P. W.

MANTRAM FOR THE DEAD.

Rest thou in the Eternal, O brother soul,
where shines unflinching Light.

THE ROUND TABLE.

From the very earliest times there has always been a band of Great Men who have devoted their lives to the service of the world. This is the true Round Table, and they are the true Knights. Their work is to found the great religions of the world, to guide the destinies of nations, so that in the end good may come out of all events, even those which seem wholly unfortunate, and to shed as much Light and Love into the hearts of each one of us as we will permit Them to do. In a word Their work is to aid in working out the splendid Plan or Order of God, which is being steadily unfolded, stage by stage, at every moment taking a step forward. To aid Them in Their work the Great Ones need helpers and workers of every rank. Immediately around Them They have Their disciples, who pass on the Teachings and carry on the work under Their guidance; these disciples work in the world and gather round them others who wish to do the Masters' work; so that the chain is unbroken; it comes from the Master and any one who will, may become a link in it. Whoever wishes to become such a link must find some way in which he can be of service, and must try to make himself more worthy to be given work to do; these are the two conditions.

The Theosophical Society is one of the ways in which some of the Masters are working and it is guided by Their disciples; chief among them Mrs. Besant, who is its President. Mrs. Besant has recently founded an Order of Service, one of the objects of which is to draw together those who wish to be workers in the world and to encourage them to band together into groups in the doing of particular pieces of work. It is such a group which we are trying now to form. The work must be begun

among young people, so that there may be no lack of recruits for the great army of workers who are needed, and also to give an early sense of companionship to those who, by the good karma of the past, come into touch with the Masters' work in any one of its manifold forms. All that furthers the Brotherhood of Man and the spirit of responsibility for the well-being of the younger brethren in the Great Family—the animals and the plants—is part of Their work.

Constitution and Rules

The Round Table is formed under the Order of Service instituted by Mrs. Besant. It consists of a nucleus of workers in the Theosophical Society and it seeks to draw young people together in a League of Service. Companionship is open to any who are over thirteen years of age.

A boy or girl applying for membership must indicate one piece of work which he sent to join if he is under seventeen and must indicate one piece of work which he will do as Service. He must think of some way of helping those about him which he will do in the name of the Round Table. In his family with its older and younger members, in his school or in the animal world, with its constant need for kindness and protection from cruelty, he must find this work. Thus the first rule is

"Something to be done."

As far as possible the Round Table will be formed in groups of twelve with another male member as leader. Groups might set a particular aim before them; some might be formed:

(a) To help in Lotus Work—for instance in helping in classes for younger children.

(b) To help in Theosophical work; an older member might be helped with routine work, such as writing addresses,

helping at meetings, or other work which the Secretary of a Lodge might require. Correspondence with another young student is also useful work.

(c) To work for Brotherhood. Work among the poor. Useful work might be done by a group in which each companion linked himself or herself to a boy or girl in poor circumstances, not in any spirit of patronage, but with an eye to any service which one in more favoured social position could render to one less fortunately placed.

(d) A group might set before itself the aim of joining in the work of the Invisible Helpers. This would mean work at self-discipline and a steady effort to think every night before falling asleep about this work of helping.

(e) A group might be formed by those who pledged themselves to work for kindness to animals.

These are merely suggestions as to lines of useful work.

The second rule is

"Something to try to be."

It is obvious that anyone who would be a helper in the world must first learn to rule his body, the instrument with which he has to work. No one who enters the league should be a sluggard in the morning, or neglect any rules of cleanliness. The body has to be strong and well and full of spirits, but there must be a ruler inside who holds the reins and drives the chariot. Purity, self-control, self-respect, the wish to be clean, healthful and happy influences, are the aims of companions in the League.

Each Companion must perform the following act of remembrance every morning after rising.

Think of the King, the Perfect Man or Master, Whom you would serve; Jesus, Buddha, Krishna, King Arthur or any One through Whom the Divine

Life shines out so clearly that They win your reverence and love and say:

"A clean life, an open mind, a pure heart, an eager intellect, a brotherliness for all, a constant eye to the service of the King. May we live in the light of these Ideals; may we be true Companions and may the blessing of the King be with us everyone."

The whole of this may be repeated or only a portion of it used at a time; it should always be said thoughtfully and the good wish at the end should never be omitted.

Then recall the Service he is to try to perform.

At night he must recall his emblem and his motto.

There are thus two brief acts or remembrance to be performed each day.

Every year a Companion will be expected to choose, from lists, which will be supplied, one or two books, which he must promise to read carefully during the year. This rule only applies to companions from 13 to 20.

Age and date of birthday must be given when applying for membership.

If possible the Round Table will meet twice a year, in January and July.

Boys and girls from 13 to 15 will only be admitted as Associates. Their admission as Companions will depend upon the steadiness with which they work. The rules for Associates will be modified, so that they have only the morning act of remembrance to perform.

Each Companion should try to interest others in the work of the Round Table. At 21 years of age he will be eligible for admission as a Knight; it will then be his duty to try to form his own Round Table, with twelve Companions. In this way the whole League will grow.

The subscription for Associates is 1/- per annum, and for Companions, 2/-.

FORM OF PLEDGE.

I have read carefully the constitution and rules of the Round Table and desire to become a . I promise to obey the rules and to try to live out the Motto:

"Live pure, speak true, right wrong, follow the King."

Name

Address

Age, and date of birthday

The work I will do is as follows:

This should be written out and sent to

LANCELOT,

Care *The Editors*, THE LOTUS JOURNAL.

Dear Laleta:—Have you heard of Good King Wenceslas? Nearly a thousand years ago he was a King of Bohemia and is a Saint and martyr. The festival is on the 28th of September. Brave and just, he was pure-minded and devout too; and even before he died many strange things happened that showed that his purity and holiness caused invisible helpers to be near him to carry out his commands.

Once, before the feast of Christmas, he gave order to his chamberlains and officers that during the festivities none should lack for food or fuel; all the poor and the friendless were to have from the King's Treasury what they needed. But his orders were not fully carried out, and the day after Christmas, on St. Stephen's day, the following incident happened. A beautiful old English carol tells the story.

Good King Wenceslas look'd out
On the Feast of Stephen,
When the snow lay round about,
Deep, and crisp, and even,
Brightly shone the moon that night,
Tho' the frost was cruel,
When a poor man came in sight,
Gath'ring winter fuel.

"Hither, page, and stand by me,
If thou know'st it, telling,
Yonder peasant, who is he?
Where and what his dwelling?"
"Sire, he lives a good league hence,
Underneath the mountain;
Right against the forest fence,
By Saint Agnes' fountain."

"Bring me flesh, and bring me wine,
Bring me pine-logs hither;
Thou and I will see him dine,
When we bear them thither."
Page and monarch forth they went,
Forth they went together;
Through the rude wind's wild lament;
And the bitter weather.

"Sire, the night is darker now,
And the wind blows stronger;
Fails my heart, I know not how,
I can go no longer."
"Mark my footsteps, good my page
Tread thou in them boldly;
Thou shalt find the winter's rage
Freeze thy blood less coldly."

In his master's steps he trod,
Where the snow lay dinted;
Heat was in the very sod
Which the saint had printed.
Therefore, Christian men, be sure,
Wealth or rank possessing,
Ye who now will bless the poor,
Shall yourselves find blessing.

So the fairies helped the good King to finish his work of charity by putting warmth into his foot-steps, and the page was thus helped to withstand the cold.

Wenceslas was murdered by his brother, Boleslas, in the year 938. He was not long in the heaven-world, for he died young. He is born again, and about fourteen years ago I met him. He was then a handsome boy with a most lovable disposition. He is not born a king or prince this time, though that karma of the last life has brought him again this time into close touch with kings and emperors in a different way. I have not seen him since; he must be quite a man now.

Let us hope that this life he will live longer and will leave behind him a name that will be cherished not only by the Christian church as one of its Saints, but by the whole world as one of its Helpers.—C. J.

SOMETIMES.

Across the fields of long ago
He sometimes comes to me,
A little lad with face aglow—
The lad I used to be.

And yet he smiles so wistfully,
Once he has crept within—
I think that he still hopes to see
The man I might have been!

—Thomas S. Jones.

CONVENTION LECTURES, CHICAGO, 1907

Mrs. Besant's Lectures, delivered at the Convention of the American Section, Chicago, 1907, are on sale at the office of Messenger.

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